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REFORMED CHURCH MESSENGER

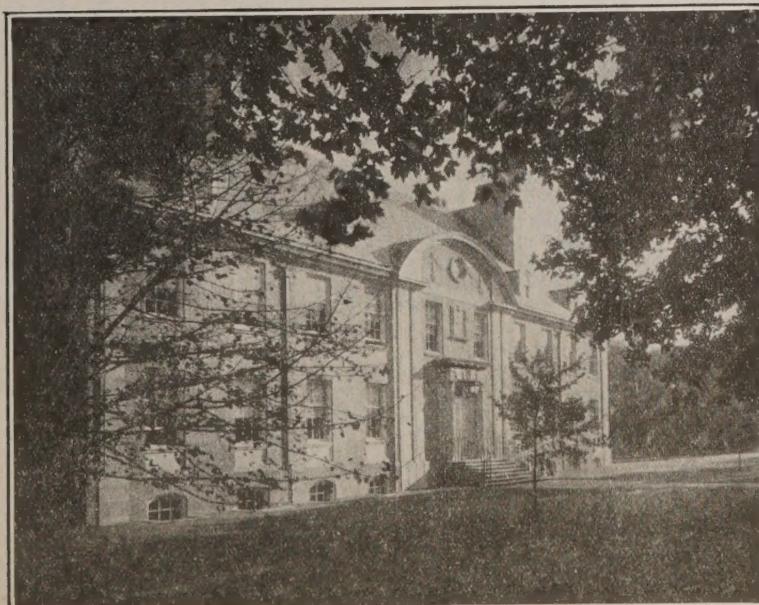
EDUCATION DAY NUMBER



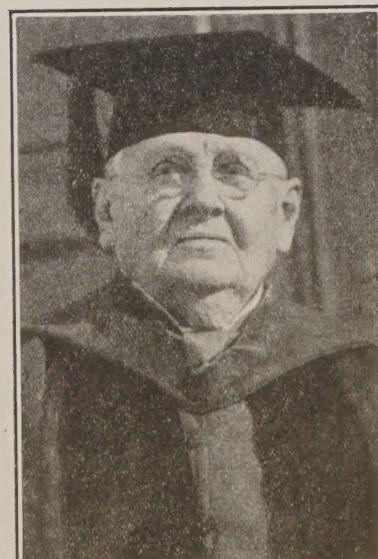
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Franklin and Marshall College.



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PHILADELPHIA, JANUARY 16, 1936

ONE BOOK A WEEK

"THERE WERE GIANTS IN THOSE DAYS"

In the early days of the Federal Council, I recall distinctly the tribute paid by my one-time associate, Dr. J. Spangler Kieffer, to Dr. Benjamin Bausman, in the columns of the "Messenger." I was therefore glad to see a second edition of "The Life of Benjamin Bausman" by my friend and colleague of many years, Dr. Henry H. Ranck (The Publication and Sunday School Board of the Reformed Church in the United States).

Some of the "giants" of "those days" I have known with gratitude, and had Dr. Bausman not been an octogenarian in 1905-1908, I feel sure that he would have been one of my admired companions and guides in the Federal Council. Dr. Ranck appropriately reminds us that the leaders in the now united Evangelical and Reformed Church would "gain and promote understanding, mutual appreciation and still more effective unity," by the reading of such lives.

President George W. Richards aptly characterizes the period covered by this volume as "the days of small things and great men"—men of both depth and breadth. After reading this book I agree with Dr. Richards in ranking its subject "among the first five ministers as preacher, pastor, and scholar, in any Church in America"; and with Dr. L. W. Goebel when he characterizes Dr. Bausman's life as "interwoven with the whole fabric of the history of the Reformed Church," telling us that its reading furnishes "a rather thorough understanding of the work, growth, and spirit of the whole Church."

Dr. Bausman's early years give us a portrait of the severe, conscientious family life of those days, which, however, had shining lights amid what would now seem their prevailing shadows and rigors, including those of the Mennonite influence in Pennsylvania. The result was that the turning point in Benjamin Bausman's early life was characterized by "pain and anxiety," "doubts and heart-searching," which "threw him back on God." The influences which led him into the ministry were many, but of course included those of personal nature, and among them contact with Dr. Philip Schaff.

His life at Marshall College was both formally and deeply religious. One of the temptations he overcame was to attend a circus; "a Kind Providence interposed" and prevented him from "sanctioning" by his "presence some feats of the Prince of darkness," as he wrote in his journal. In college he was almost abnormally subjective to the serious realities of life and death and began his Christian service long before his ordination. When we survey the catalogue of a theological seminary of today, we wonder how such men as he reached places of power, with but one year of theological training, which was the extent of his term at the seminary in Mercersburg.

The same contrast strikes one as he witnesses the mass of Bausman's correspondence, his written sermons and treatises, his vast editorial work, in his earlier ministry when stenographers and typewriters were unknown. His wide and varied personal contacts were then made without the use of other than a trolley car. Most of this volume consists of his letters and other memorabilia, which the biographer has woven into a connected story with such rare skill that we have almost an autobiography.

The story of Bausman's pastorates constitute a lecture on homiletics and pastoral service. He was sensitive, as young

pastors should be. The prayer meetings were far from satisfactory. He was offered \$275 a year salary in his first charge but insisted on \$350. His original call had left the question open, except that he was to receive "sufficient compensation." He objected to the use of tobacco in Church and felt that ministers were to blame for it because of their bad example. When he accepted the editorship of the "Messenger," his Lewisburg parish was rebellious; there was "bitter complaint of the ungenerous treatment which the congregation has been receiving at the hands of the (national) Church."

His own picture of the trials of an editor and his courage in meeting them is calculated to put us modern editorialists to shame. While he revealed remarkable editorial talent, the pull of the pastorate was too strong. "My heart yearned after a closer personal contact with the souls I was to teach and train." (Who among us in detached service has not felt this?)

This experience, however, enlarged his vision. As editor he was called upon to deal with the liturgical and other disputes within the Church and, during the Civil War, he saw its perils to religion; "there is danger in allowing our thoughts to become too much absorbed in a temporal government, at the sacrifice of our concern for the glory and the prosperity of the Kingdom of Jesus Christ." (How sadly this was exemplified during the World War!)

His following pastorates in Chambersburg and Reading reveal his capacity for growth. He declines the presidency of Heidelberg and goes to Reading for the work of his life, although at the time in what appeared to be declining health. He faced internal difficulties in the Church. His instinct as shepherd of the flock is revealed in his unwillingness to share his overburdens with an assistant. "Personal unburdenings," he averred, must come to the pastor's ear if he is to preach personally and effectively. Pastoral work is for the Protestant pastor what the confessional is to the Catholic priest. (In the judgment of the reviewer, the shirking of personal pastoral service is one of the main weaknesses of the pastorate today.)

As the result of his personal ministry, during nine years at First Church, Reading, he baptized 769 persons, confirmed 834, received 365 by certificate and renewal, conducted 538 funerals and officiated at 246 weddings.

Dr. Bausman's creative genius is memorialized in St. Paul's Church, of which he became pastor in 1873. He was about all that a pastor ought to be, including the gift of money-raising. During some years the mission contributions of his Church exceeded those for current expenses.

Meanwhile he wrote devotional books, served as delegate to the Synod, was a member of national Church boards, was editor of the "Guardian," the forerunner of the "Heidelberg Teacher" for nearly 15 years, and editor of the "Hausfreund" for 36 years. This latter paper "did much to allay strife and lead the Church into larger practical activity." Bethany Orphans' Home was one of his children and he fathered it for nearly 45 years. At times he was serving simultaneously on all eight boards of the national Synod, was visitor to the theological seminary and college trustee.

He traveled widely at periods, gained a knowledge of world conditions and knew the mind of the European Churches. He learned "that conceptions are determined by life, not life by conceptions." I have

observed that had he been a few years later he would have been among the giants who organized the Federal Council. While yet a student he wrote in 1852: "Unless the dear Lord will send into Protestantism some new principle of Catholic unity, or in His all-wise Providence check the tendency to individualism, Heaven alone knows where Protestantism will terminate." At one time, so he once confessed, he tended to drift towards Rome. On Christian union he advocated the federal idea, approved the proposal for federation with the Reformed Church in America and, in correspondence with William Hayes Ward, federation with the Congregational Churches. His experiences during the Civil War brought out his unusual quality of maintaining principles with courage while at the same time avoiding rancor and hate, in which respect he has been likened to Lincoln.

In his closing chapter Dr. Ranck sums up the characteristics of this great man and preacher. He was a gentleman. While exquisitely sensitive, he had a strong will. His sensitiveness was all the greater when he felt that he might have hurt the feelings of another. His sense of the solemnity of confirmation was so great that he refused to give the names of his catechumens to news reporters. He never could disguise his feelings. He called evils by their right names. While eulogizing Lincoln's statesmanship he regretted that his death occurred "in the theatre on that solemn night when the whole Christian world commemorated the bitter passion of the world's Redeemer."

But he had qualities of lighter vein and "could talk baseball like a fan," was fond of the drama, and had the saving grace of humor. His habits were regulated; he devoured books. As pastor and preacher his extemporaneity was prepared, his sermons painstaking, his prayers were given the same care as his preaching, he considered family visitation a means of grace.

Dr. Bausman was not a theologian of the speculative type. He appears to have accepted Reformed standards for substance of doctrine. On fundamentals he was clear and explicit. He held exalted views of the Sacrament. He avoided controversy.

My long-time friend, Dr. Allen R. Bartholomew, once expressed the judgment that "Dr. Bausman was the greatest influence for good in the Reformed Church during the nineteenth century." At 85 he was still preaching, and at his death, which occurred on Saturday, May 8, 1909, his sermon was prepared for the next day. On the pulpit in Calvary Church, Reading, is engraved the last stanza of Faber's hymn:

"If our love were but more simple,
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord."

These words closed the last sermon that he preached May 2, 1909.

While of course the pastor of today is working under changed conditions, I believe that this story might well constitute a course in pastoral theology for our younger men. The thing that disturbs me most is the relative lack among our present-day ministers of what I have called the **shepherding impulse**, which has come to be satirized as "door-bell ringing." What I sometimes fear is that the pastoral instinct itself has not yet found out how to adjust itself to modern life. The subject of this intensely interesting volume had the secret of ministerial power, which needs to be recovered.

—Charles S. Macfarland.

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EDITORIAL

THE COLLEGE AS A CHRISTIAN FORCE

Franklin and Marshall College has come to be what it is through the slow growth of almost one hundred and fifty years. In all this time the College has always recognized religion as a chief force in life. Its founders were leaders in Church and State. The men who have contributed to its endowment and administered its affairs and taught in its class rooms have been Christian men. This is its marvelous heritage.

The spirit of the founders is being kept alive today in their successors. The College is continuing to devote its efforts to the maintenance and development of the Christian ideal of life. Young men are being taught to hold before them not the incentive of mere gain or mere reputation, but the ideal of a new and better Christian civilization.

Without irritating self-assertion, the College, while ever hospitable to new ideas and ever ready to seek and welcome new truth, is definitely and irrevocably committed to Christian ideals. It believes that secular themes can be discussed in a religious spirit and religious themes can be interpreted without doing violence to scientific principles.

The College claims to furnish a liberal education from the Christian point of view, which does not mean a type of pagan culture that ends simply in rehabilitation of the flesh, nor a scientific devotion to material interests which ends in the atrophy of the finer elements of the spiritual nature.

The College renders no small service to the world by sending forth from its halls young men who are appreciative of whatsoever things are just and true, pure and of good report in order that they may think on these things. For thinking is also religion.

In this work of priceless value for Church and State, the scientists, humanists and linguists of the faculty, with an appreciative sense of the mystery of Being, are just as necessary and influential as are the nine or ten ordained clergymen associated with the College, whose training makes them more directly responsible for the more formal aspects of the religious life of the institution.

These men—clergymen and laymen alike—believe that the inherent dignity and worth of their professional calling consists not in regarding themselves primarily as means of imparting knowledge, but as seekers after truth, shapers

of human life and destiny, personal guides to perplexed young men in the most critical period of their life. In this work, no department in the College is isolated or distinct. Philosophy, ethics, religion, the social sciences, the physical sciences, the economic sciences, all overlap and are comprehended in the one idea that we live in a moral universe and that we are bound by the obligations of the laws of the Kingdom of God. This idea underlies, informs, unifies, and is the unexpressed postulate of all instruction and training.

The College and the Church are still—even in 1936—two indispensable agencies of real human progress. A Church that has schools and colleges that adequately express its religious ideals is fortunate; a college that can depend upon the encouragement and benefactions of a Church to enable it to walk in the light of the highest ideals is equally fortunate; and the young men who through the influence of both Church and College are led to see that true culture begins and culminates in religion are most fortunate of all.

—H. M. J. KLEIN, PH.D., LITT.D.
*Audemried Professor of History,
Franklin and Marshall College.*

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THE COLLEGE MAN AND RELIGION

I once heard it said: "The way of the professor of religion in college is hard!" But the sting has gone out of that statement. The shifting of interest in science from a purely mechanistic view of the universe to one more hospitable to idealistic, not to say mentalistic, conceptions of the nature of things has led to a less ashamed interest in religion among college students than once was the case.

But students have always been interested in religion. A few years ago the attention of the college youth was centered upon the query: "What is true and what is false in religion?" Now the interest—and it is a wistfully hopeful interest—is focused upon a more fundamental point: "What help does religion offer me in the shaping of my philosophy of life?" In a world culturally as well as politically and economically in transition, this is a question that comes from the college student's heart. As always, there are students who are not in search of a philosophy of life, much less of guiding convictions set against a religious background, but

most students long for the intellectual and moral surety that is grounded in the venture of faith in God.

At Franklin and Marshall College the number of students taking courses in religion is encouragingly high, even taking into account the requirement of one two-hour course in religion to qualify for graduation. It is perhaps a sign of the times that special interest is shown in those inquiries which compare or contrast the Christian or the Orient. It is as though the student were curiously asking: "Does Christianity survive comparison with other religions and other ways of life?" And it is no small comfort to one committed to the Christian view to find most, if not very nearly all, students concluding that Christianity *does* survive the comparison; and ought to be tried out in the life of the individual and in the social order.

The pity of it is that when the college man goes out into the world he should find this conclusion so hard to hold on to! Not because it is not tenable, but because it is not practiced.

—JOHN B. NOSS, PH.D.

*Professor of Religion,
Franklin and Marshall College.*

* * *

A BADLY SPLINTERED ROCK

The Westminster Theological Seminary of Philadelphia, supposed to be about the most fundamental of all Fundamentalist institutions, perhaps the one and only Rock of Gibraltar of the true faith, revealed last week a deep split in its administration when thirteen of its twenty-nine trustees and one member of its faculty announced their resignations *en masse* because they could no longer accept the policy of the majority of the members of the faculty, dominated by Dr. J. Gresham Machen, in support of the outlawed Independent Foreign Mission Board, and the recently organized Presbyterian Constitutional Covenant Union. The faculty member who resigned is Dr. Oswald T. Allis, formerly one of Dr. Machen's closest associates who, with Dr. Machen, led the split from Princeton Theological Seminary which resulted in the formation of the Westminster School a few years ago. The trustees who resigned have hitherto been regarded as safe and sound Fundamentalists, and include such outstanding leaders as Drs. Clarence E. Macartney and Maitland Alexander, of Pittsburgh; Charles Schall, of Wayne; John H. McComb, New York; Frank R. Elder, Cincinnati; John T. Reeve, Syracuse, N. Y., and Samuel G. Craig, Editor of *Christianity Today*. Those who remain are regarded as "utterly utter bitter-enders" who, it is said, are committed to a greater degree of militancy against Modernism and apparently favor schism in the Presbyterian Church. It continues to be rather a sad spectacle when such professedly orthodox brethren cannot live together in unity, especially in such a time of dire spiritual need, when men are famishing for the lack of bread, and cannot be fed with the stones of bitterness and controversy.

* * *

PREACHERS, READ THIS

It goes without saying that there is no book in the world to which preachers should give so much attention as the Bible. To study "books about the Bible" is certainly not sufficient when the Bible itself is neglected. To be sure, the preacher can study the Bible for its value as literature. Admittedly it takes front rank among the imperishable books of the world. Many of our greatest writers have confessed their obligations to it and have learned much from its noble simplicities and harmonies. Even more, the preacher must study the Bible devotionally. As devotional literature its power over the soul of man abides across all the years, and not one of us will ever cease to need that power of God in his inner life.

In his lectures to the students of St. Mary's College and New College, Edinburgh, the well-known Scotch preacher, Dr. Adam W. Burnet, admonishes ministers of the Gospel that neither reading the Bible as literature nor for devotion, nor the combination of them both, however appreciative and profound, is enough for the preacher. "He will need beyond all that," says Dr. Burnet, "a trained eye for its true meanings and readings, for the progress of Divine

revelation, its stages, peak-moments and classical passages. He ought to know wherein lies the value of the Old Testament, where he is at any point in the Scriptures, the messages of the various books and their order. He ought to know how the New Testament corrects and consummates the old, the peculiar contribution of each writer, the eternal purpose of God made articulate in Jesus Christ, and the distinctively Christian doctrines; such things as these and pregnant words of Scripture like God, Man, Love, Sin, Grace, Repentance, Faith, Forgiveness, Eternal Life, Resurrection, The Church, Baptism and Holy Communion, are deep enough to take the labor of a life-time; and on to the end, however long you labor, you will hear, as Denney said, 'the plunge of the lead into the fathomless waters.' Thinking God's thoughts after Him so far as you may you will be the bearer to your people of a great revelation. You will be true to your trust and to that revelation, if 'with all saints', so that your message be not merely a 'private interpretation' and warped by idiosyncrasies, you give your mind to the dimensions of the 'whole counsel of God.' In the course of that study you are bound to come across verse after verse, passage after passage, that has at least the promise of a sermon in it; it may even, like a highwayman from an ambush, leap out and have you by the throat so that you *must* preach on it. You would be well advised to have a notebook here also. Jot down your texts in it, a page for each. Get into the way of looking at it, adding any illustration from general reading, any suggestions that occur. The mind has a way of dealing sub-consciously with seed-thoughts. Thus one's supply of texts is maintained and, through time, this one and that may have been gathering an inviting and grateful body of material around it. This will keep you from the misery of living hand to mouth.

"I remember, as a young assistant, asking that saint of God, James Brown, how in the world all the sermons were to be found for possibly 20, 30 or 40 years. 'Please remember, my friend,' said he, 'you have only one Sunday to think of at a time.' That is great wisdom, and well worth pondering. But as you go on, you will discover that you will be more able for each Sunday as it comes, if in your locker you have some shot and cartridge-cases in reserve. Beware of that pernicious and miserable habit of wasting hour after precious hour hunting for a text, and being driven in the end to something that does not greatly warm the heart, or to plowing with someone else's heifers."

* * *

A PHILOSOPHER'S WARNING

What is the greatest threat to the life of America? What is the remedy for the ills that most truly threaten our country? Political hacks continue to hawk economic and financial panaceas. Masses of people continue to look for redress to the Congress and Legislature, which are themselves sadly in need of cure. Instead of coming to the inexhaustible fountain, the victims of folly and injustice so frequently resort to broken cisterns that can hold no water.

Dr. Will Durant, who has done so much to popularize philosophy, and who can qualify as one of our present-day experts in the study of conditions and trends that make for the rise and fall of civilization, does not hesitate to express the hope for a much-needed "Puritan reaction." The stock we are now producing, he claims, is not equipped to handle the titanic problems of this hour. "The sources of our leadership are drying up. We are filling our cities with a large number of inferior people. The best elements in our society aren't producing children. We are dying at the top and breeding from the bottom. *Moral looseness and scorn of Puritan virtues are a sign of decay in America today.* A morally healthy people is naturally stoic and instinctively despises pleasure-seeking. Yet we have been going along a line of epicurean individualism the last 25 years which, if continued, will tear our society to pieces and destroy all unity."

There may, of course, be a Puritan reaction, thinks Dr. Durant, caused perchance by some calamity—the depression or a terrible war, or some other discipline or moral earthquake that might teach us moderation and restraint, and lead us back to "the manners and morals of our grandmothers."

Why is our moral life in chaos? Dr. Durant says we have not been wise enough to "build a moral code that will give such strength to character, such unity and direction to life as our Puritan fathers and mothers had."

Who can deny that the philosopher is right in his contention not only that neither the individual nor society can really flourish without a strong morality, but also that if we are to avoid chaos, society must control the instincts and desires of the individual? As Dr. Durant puts it, "By a long trial-and-error method which no individual can experience in one lifetime, rules were formed which limit a person in his greed and make him co-operate." In order to be played aright, *the game of life still needs rules.* The fact that so many of us have discarded and spurned these rules only proves how immature and foolish we are. Dr. Durant continues to hope that, at least in another decade or two, we may "begin to understand that there may be wisdom in a moral code."

In the old days, to be sure, society had three ways of nourishing the moral code: The family, the Church, and the school. The home was the first Church, the first school. The lessons learned in childhood are stamped on the memory throughout life. Dr. Durant puts his indictment of our generation in these words: "*Our basic decadence is in our failure as fathers and mothers. And out of this comes the moral deterioration of our children.*"

We ourselves are the products of old-fashioned rearing by parents who for the most part honored the Word of God, the Day of God, and the House of God. Therefore the majority of us still honor decency, bear with one another as husbands and wives, and give ourselves to some extent for the welfare of our sons and daughters. *But how can we be sure that such ideals will pass down to our children?* With the deterioration in morals and conduct so obvious in the past 30 years or more, the probability is, says Dr. Durant, that our posterity will be unable to cope with the trials that will inevitably be theirs. The leaders of mankind must be challenged most urgently, therefore, "*to do something to turn the tide.*"

Is this too pessimistic a view of contemporary life? We give you the floor, if you can disprove it.

* * *

KINGDOM OF GOD PARABLES AND STORIES

By "NOW AND THEN"

The "Keep-Off" Sign

There was, in a certain place, a beautiful natural picnic ground, with rocks and old trees, that gave much shade, and withal the picnic ground was beside a fine, clear creek of pure water. And many families, on summer days, would have great times on the picnic grounds, and the owner thereof never said nay to the public, but rejoiced that the small parcel of his land could give so much happiness to so many people.

And it came to pass that a man and his family from the Big City motored by one day, and they stopped and looked at the people having a happy time. And the man and his family got out of their car and looked over the place. And the man said, "This is a beautiful spot." And his wife said, "Thou didst say it. It would be a fine country home for all of us."

And the man went to the owner thereof and said, "How much for the whole place, including the house you live in?" And the owner demurred somewhat, but at length he agreed to sell his house and land, for he was in sore need of money at the time. And he sold his house and land and moved far away and prospered greatly.

And after a half-score years had passed, he said to his wife, "Let us go back and visit the old place." And they did so, and when they came to the old picnic grounds it was as of old, but there was a big sign at the entrance, "PRIVATE PROPERTY. NO TRESPASSING UNDER PENALTY OF THE LAW." And the man waxed wroth, and he enquired of the neighbors how long the sign had been up. And they said, "From the day thou didst move away." And when he thought of all the happiness destroyed by that selfish sign, his wrath increased greatly and he went to the man from the Big City, and said, "I desire to buy back the property. How much?"

Now the man desired to sell, for all the people round about the country would have nothing to do with him because of the sign, and he said, "I shall sell it if I get my price," and he saw his chance to sell at a great profit, and he said, "The cost thereof will be 5,000 shekels," which was 2,000 shekels too much.

And the old owner said, "I will pay thy extortionate price, but I shall make much profit out of it later on."

And the man from the Big City laughed and said, "Thou canst make nothing out of this place, for I have tried to do so and failed."

And the old owner said, "Verily that may be so, but thou knowest not of the great profits which come from the Kingdom of God business."

And it came to pass that when the old owner had his property again, he went forth straightway with an axe and smashed the sign and burned it up. And there went speedily throughout the whole countryside messengers saying, "Our old neighbor hath returned and bought back his homestead, and he hath smashed the sign to pieces and burned it up. We saw it done with our own eyes."

And a great multitude went to see their long absent old friend. And their old friend and neighbor called his servants, and said, "Kill the fatted calf and prepare a great feast for the multitudes on the old picnic grounds." And they did so, and there was a mighty feast and great rejoicing.

And when even was come, and the multitude had gone home, the man said, "No man knoweth how the joys of membership in 'The Sons and Daughters of the Kingdom' far exceed the joys and profits of gold and silver until he hath lived well and truly therein."

* * *

EDUCATION DAY AND YOUR CHURCH

Sunday, Jan. 19, is Education Day, and the Board of Christian Education hopes it will be recognized in all our Churches, at least by earnest prayers in behalf of our denominational Colleges, Academies, and Theological Seminaries, and wherever possible by pulpit emphasis on the importance of making and keeping the schools of our Church always faithful to the highest Christian ideals. Let us also remember gratefully the noble service rendered by the servants of Christ who teach in these schools and administer their manifold activities.

For the Education Day number this year, in view of the inauguration of a new President in our oldest College, we are much pleased to give our readers the excellent inaugural address of the popular new President, Dr. John A. Schaeffer, and thoughtful messages by Drs. Klein and Noss of the College faculty. We are sure all will join in the earnest wish for a successful Administration by President Schaeffer in the dear old College, which expects next year to celebrate its Sesqui-Centennial of useful service to the Church and the Republic. The Evangelical and Reformed Church is richly blessed in all its institutions of higher learning.

* * *

PRINCIPLES OF PUBLIC WORSHIP

In a new document issued by the Federal Council of Churches, which is the result of two years of study by the Council's Committee on Worship, there is a strong statement on the principles of public worship which ought to be widely studied. It is confidently asserted that the first principle of worship is *adoration*, and the following corollaries of this principle have been listed thus: 1. Worship is degraded when it is made an occasion for the display of talents by preachers and musicians. 2. The minister is insignificant in the presence of God and should not draw attention to himself in dress, behavior or remarks. 3. Worship should not be allowed to fall into a mere self-analysis of the feelings of the worshipers. Many hymns in common use, many prayers that are offered, reek with self-consciousness and are self-centered rather than God-centered. 4. Worship is not entertainment for the purpose of "interesting" people in religious things. 5. All that is offered to God in worship should be of the best available. Dust and dirt, doggerel hymns, cheap slang, slack and careless orders of service, undignified prayers, frivolity in the

choir loft, sibilant gossip in the pew, vulgar exhibitionism in the pulpit, cannot coexist with genuine worship."

There will be general agreement with the assertion that many Protestant groups have allowed "the Godward direction of worship" to be underemphasized, while continuing to exalt "the manward preaching function." The Committee also takes strong ground on the subject of Church musical programs. It is true that silence is better than "irreverent music." The Committee is right when it says that in actual practice music often hinders rather than aids worship. The report adds: "While good music may be a far more powerful influence in awakening and expressing the consciousness of God than any exhortation, it remains true that the music of our Churches is often vulgar, irrelevant and irreverent, and sometimes commits the cardinal sin of exploiting services of worship by making of them mere concert stages for musical exhibitions. Music that is not itself the creation of reverence and is not performed in the consciousness of the presence of God has no place in a service of public worship."

* * *

A WISE DECISION

Recently the Board of Aldermen of New York City passed an ordinance which required that an American flag, 36 by 48 inches in size, must be "conspicuously displayed at all assemblies of more than 15 persons discussing political or public questions." This was one of the hysterical exhibitions, all too common of late, which are sponsored by super-patriots and are supposed to assist in Americanizing aliens and disloyal citizens. The question at once arose: What is a public question? Would discussions on scientific or religious subjects be included? Is an economic debate to be regarded as political, within the meaning of such an ordinance?

To the credit of Mayor LaGuardia be it said that he promptly vetoed the ordinance. Emphasizing the fact that such a law could easily become a tool to repress free speech and stifle the liberties of the people, he pointed out how unwholesome is a situation when public officials can use the police to suppress opinions they do not happen to approve, solely on the pretext that a flag was not displayed when the statement was made, or perchance because the flag was too small. Mayor LaGuardia is absolutely right when he says: "Patriotism must be spontaneous and not legislated. It

can no more be instilled into a disloyal person by the forced presence of our flag than can the love of God be put into an atheist's heart by placing a Bible in his hand." The zealots will have to agree on a better plan.

* * *

CHURCHLESS RELIGION

Just to prove once more that it takes all sorts of people to make a world, another new monthly magazine has been born with the New Year which is called *The Neo-Christian*, and professes to be "Dedicated to the Churchless Truth." Its Editor, Gregory Gortikov, advises us that the magazine is published by the Neo-Christian Communities of the Biosophical Institute of New York, whatever these Communities are, and that the journal is intended to "pave the way for a spiritual non-sectarian youth movement." The Editor claims that his paper does not advocate "the destruction of Churches or the persecution of the clergy", but frankly states that "these people must no longer hinder others in society who wish to rise above the level of theology to a higher plane of life." The obvious purpose is to show that the Churches of today not alone fail to further the Spirit of Christ, but are really "one of the greatest hindrances to a human being who is desirous of living a true Christian life." Judging from the names associated with this movement, a number of the leaders are of Jewish descent. As all profess to be sincerely interested in religion, and say that they want to inspire the inner strength of man and help us to become free from "the bonds of instinct and selfishness", we ought not to condemn them because "they follow not with us."

Dr. Frederick Kettner, in the leading article, which seeks to explain why he is a Neo-Christian, quotes Spinoza as saying, "As I said with John (First Epistle), justice and charity are the only and the surest signs of a true universal religion and the true fruits of the Holy Spirit, and wherever these are found, there the Spirit of Christ really is; and where they are lacking, there the Spirit of Christ also is not. For by the Spirit of Christ alone can we be led to the love of justice and charity."

It is up to us who are in the Church of Christ to prove that by its aid we can become better Christians than those who ignore and oppose the Church. More dangerous than these outside opponents are the enemies in our household of faith.

The Thoughts of Justus Timberline

Preachers Who Have Lost Heart

What little I know about theological schools makes me respect 'em greatly. For one thing, the men they turn out know more about what religious ideas won't work than does the general run of preachers.

I'm told that in their courses on Church history, theological students find out how old these new isms' are.

As our pastor said to me one day, "Justus, practically every peculiar religious idea that has broken out in my time was tried by the Church, and discarded, a thousand years before Columbus discovered America!"

But that's not what I set out to say. I've just read of some theological professor who told his class of fledgeling preachers, "There is nothing more perilous than a disappointed man keeping on in the work of the Church."

That's all of the lecture I read. But, man, it's a whole volume of lectures, boiled down into one sentence!

You've seen such a preacher, maybe. I've known three, and well enough to have them talk freely to me. What they revealed was enough to make a jail warden weep.

These men had been successful, up to a point. Then something went wrong. They got into one sort of jam or other. And at the end they soured on their work, their faith, and their Church.



But they kept on in their Church positions. They didn't know how to quit. They might have said, like the man in the Bible, "I cannot dig, and to beg I am ashamed."

I'm not thinking at all of men who went to the bad, and had either to move away or quit. They belong in a different volume of sorry stories, but not one more tragic.

One of these disappointed men had been hopeful of getting the biggest Church in the state. But the officials had plenty of material to select from, and their choice went to a comparative stranger.

Now, in a less prominent place, this man can't help showing his disappointment. It is in the very tones of his voice, and in the pattern of his thoughts.

His people, not being quite dumb, know how he feels. And you can guess how

they feel, to say nothing of what is happening to his work.

Another man went to a place he had long coveted, but he found out when he couldn't turn back that, instead of being a bed of roses, it was a ditch full of thorns.

He inherited a run-down building, a people who had lost heart, and a lot of nominal members.

And so he was disappointed, though I've often wondered why. Would an engineer be disappointed if he were given a tough mountain to cut through? Does a doctor turn away when the hospital asks him to take a patient whose disease has baffled all the rest of the staff? These look to me like chances to jump at.

I won't tell you about my third man. It hurts me yet, even to think of how he got his disappointment.

But all these instances have the very same mark of peril to the man and to his people: each shows a disappointed man keeping on in the work of the Church, and therefore worse than useless to it.

There's a cure, of course. But it calls for a complete right-about face. So long as work in the Church is seen as just another job, that job can be done, after a fashion. But there's small value in it, and no chance of joy.

For one thing I am humbly thankful: My pastor thinks of his place in the Church as a privileged position, and the

very way he glories in his endless activities makes the rest of us feel equal to anything he asks of us—almost.

Chord, Accord, and Power

We have a wise choir director in our Church. An artist, too, he is; I've seen him in action, and he gets results which only an artist could produce.

He was talking to a large group one day, and he said, "It is possible to take a hundred ordinary voices, with not a solo voice in the lot, and make of them almost from the outset, an instrument capable of great music."

Then, like the good workman he is, he proceeded with his proof. He gave the company a few directions, sounded a note himself, and in less than a minute I heard a glorious chord, as if some wonderful pipe organ had suddenly sounded. It was only an ordinary major chord, but as the four parts "spoke," while every eye was on the leader's eloquent hands and expressive face, the harmonies of that chord rose in volume and fell and rose again, and died away at last in a silence that itself seemed a harmony.

Being neither a musician nor an organizer, I will yet presume to say that the brother who gave so simple a proof of his theory revealed the secret of every

sort of successful unified activity.

A group of people, whether humble or important, with a leader and with a great enough idea, can produce results to the point of wonder; certainly far beyond the individual powers of any of them.

Such were the framers of the Constitution; such were the Rochdale weavers who organized the first co-operative; such were the women of the temperance crusade in my mother's youth; such were the lay preachers under John Wesley; such were the Pilgrims to whom Pastor Robinson gave his blessing as they sailed from Plymouth; such were Wyclif's men, generations before Luther; such were they who joyously followed Francis of Assisi; such, as everybody knows, were those few peasants, publicans and fishermen who, with the slightest of equipment, set about the task of obeying One whose astounding order was, "Go ye into all the world."

All this, and far more, I thought I could see in what our choir director put into his short demonstration. Already I've offered the idea to our pastor as the seed of a sermon, and he admits there's a real sermon in it!

A Rabbi Wishes Me "Merry Christmas"

I had a new experience just before Christmas. Among my Christmas greetings, and they were many, was the first

one of its kind I ever received; from the rabbi of a synagogue in a town I know well.

Just getting that greeting did something to me. I wondered if I was a softer fool than other Christians who still believe in emotional religion, or whether the rabbi's letter would affect people who have their emotions under perfect control as it did me. Suppose you try it:

My Dear Friend:

You are approaching one of the great and beautiful seasons in your religious calendar, and I know that you will not think it an intrusion if I express to you my fervent hopes that you may find in your celebration great peace and happiness.

When the whole world is captivated by the spiritual implications of this season, peace and good will shall prevail in the universe and men will live together as brothers, practicing justice and righteousness. May this year bring us nearer that desired condition.

May the Christmas season find you attaining your highest goals and bringing to reality your most cherished dreams.

As was once remarked on a far different occasion, "It is easy for me to say, 'Amen' to such a prayer as that!"

"The Fundamentals in a Liberal Arts Education"

INAUGURAL ADDRESS by JOHN A. SCHAEFFER, PH.D., Sc.D.

(Delivered at the time of his Inauguration as President of Franklin and Marshall College, in Hensel Hall, December 6, 1935)

Dr. Fackenthal, the Honorable Board of Trustees, the Faculty and Friends of Franklin and Marshall College:

It is with a deep sense of honor that I accept this high position of trust which has been conferred upon me this morning. It is with a feeling of awe and trepidation that I approach the work which it entails, involving, as it does, so many problems in this rapidly changing social, educational, scientific and economic world in which we live today. While we are at present in a country of seeming experimentation and strife, it is still, we believe, true to the basic principles of justice and spiritual freedom on which it was founded.

We must, and really should at this time, pause and pay due homage and esteem to those who laid the foundations of this college, and at the same time pay tribute to those who have built so well over the years.

Franklin College was established in 1787 by that man of men, called by Bernard Fay "The First Civilized American," Benjamin Franklin, described so fittingly by Woodrow Wilson when he spoke on the occasion of the inauguration of my predecessor: "Franklin, perhaps the most typical American of all—the man who without much formal assistance from any school

(going to school to life itself, but upon a free stage where capacity told) where he went from achievement to achievement until it seemed as if the common men were placed upon a throne because of his natural capacity . . . the man of the people, who submitted himself to the processes of the ages, is the man we should seek to make typical of all our educational processes." In the likeness of such a man was Franklin College founded and on his principles it was built.

Franklin and Marshall College has, through the years, not only been the embodiment of the ideals of Franklin, but it is the result of the fusion of that good evolved by Franklin with the statesmanship, the genius and the philosophy of John Marshall. We find this venerable college partaking of the spirit of these two men who are among the four named as immortals by the Honorable James M. Beck when, at the tomb of John Marshall at the commemoration of the Hundredth Anniversary of his death, he said: "Franklin, Washington, Marshall and Lincoln, possibly the four greatest leaders of the American people—all graduated in that best of schools, 'The University of Realities'."

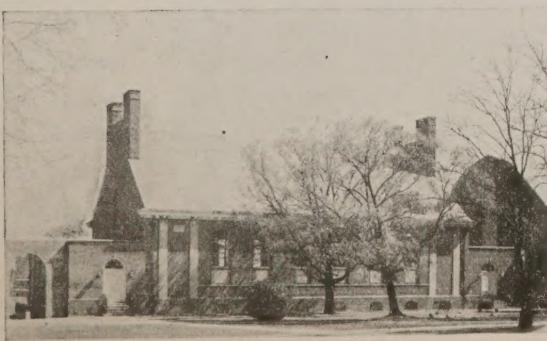
When one has stood at the grave of

John Marshall, as it was my privilege to do some weeks ago, when one has visited the shrine maintained in his memory and has felt the veneration in which he is held by those who still believe in his principles, one can only believe and have faith that our own Constitution is still safe on its foundations as interpreted by Marshall. We need only know that during his term as Chief Justice, during which time a total of 1,215 cases were decided by the Supreme Court, Marshall himself wrote opinions on 519, more than one-half of which involved the construction of the Constitution.

It is of seeming portent and tremendous finality that immediately following his death in the City of Brotherly Love, when his body was being carried to its last resting place in Virginia, the historic Liberty Bell, which had rung out on so many memorable occasions during his life, sounded for the last time in its original clear-toned beauty, for at that time the great cleft appeared which silenced it forever, seeming to show that it had fulfilled its duty in this world and was ready to be silent with John Marshall, though living in memory and idealism for the years to come.

So we find eight months and three weeks after his death the founding of the college bearing his name, described in its charter "in testimony of respect for the exalted character, great worth, and high mental attainments of the late John Marshall, Chief Justice of the United States." It continued in the way which he would have chosen, that of training the youth of the land through the years. We look today with just pride on the union of Franklin and Marshall Colleges, the cornerstone of which, Franklin College, is the thirteenth oldest college in the United States.

We honor the memory and great enrichment to the cause of education as exemplified in the names of Emanuel Vogel Gerhart, John Williamson Nevin, Thomas Gilmore Apple, John Summers Stahr and Henry Harbaugh Apple, who have consistently stood for those needed higher



Biesecker Gymnasium
at F. and M.

standards of education. Is it to be wondered that one faces the future with humility, but with the hope that in some small way he may maintain the principles which they establish in the past. One must look ahead with courage and with the conviction that this college shall wield an even greater influence in the future due to the great progress which has been made in the development of its faculty and physical equipment during the past quarter century. This has been made possible through the untiring efforts of the President of our Board of Trustees, Dr. B. F. Fackenthal, Jr., our Board of Trustees and my predecessor, Dr. Henry Harbaugh Apple. Only as we pay our duty to society in greater measure with higher standards of education, to a larger number of those seeking learning can this college be considered as maintaining its proper place among educational institutions in this country.

The question of the purpose of a liberal arts college in the United States is constantly being discussed since it is a fair mark for critics. To my mind such a college must continue to give a broad cultural training to those who are desirous of entering the professions, research or specialized work. At the same time it must offer such educational advantages that those who do not pursue their collegiate work further can properly fulfill their functions as citizens. It must also be prepared to guide the youth of the land in such a way that one entering college with no specific goal for his future can early in his course determine the path he shall follow, that one most fitted to his talents on which he may, to a certain extent, specialize for his future training.

How often have I heard Dr. Edgar F. Smith, former beloved Provost of the University of Pennsylvania, say in relation to the training of graduate students in Chemistry: "Give me men thoroughly trained in the fundamentals of Chemistry and continue that sound fundamental training through their graduate work and I will give you men thoroughly fitted for

specialization in any branch of Chemistry." We find those men trained under his direction and guidance filling the widest and most diversified fields of specialized work. How else can a man be trained in a science which today contains the many ramifications that we find in the field of Chemistry? At the spring meeting of the American Chemical Society there were more than five thousand chemists and chemical engineers enrolled, with a treatment of more than thirty divisions of the science. Each one of those divisions might have been called a science in itself, indeed it is a life's work to attempt the mastery of any one branch of that involved science, but how helpless is such mastery without the intensive study of the rudiments such as are taught in the liberal arts college.

A student of medicine today must possess a bachelor's degree before even being admitted into a medical school of recognized standing and in receiving that degree he has been so trained that he can creditably accept and fill a position in the average chemical laboratory. Just why, you may ask, is that necessary. Because during that training he is taught to think and reason, all the while being educated in the method of using and learning the knowledge which has already been chronicled. In obtaining that fundamental specialization given in the liberal arts curriculum there has been a well-rounded training in the many subjects embraced in a course and which make of the graduate a man capable of enjoying a fuller life, far more able fittingly to take the place in society which a well educated man should fill. The President of Princeton University expresses this tersely when he says the aim at Princeton is: . . . "breadth of understanding" rather than "vocational expertness."

We must still adhere to the fundamental principle in education which requires a sound foundation before the building of the superstructure. I sometimes wonder whether in this age of specialization we are not too prone to stress the need for

rigid training in some specialized branch or economics, psychology, philosophy, business administration or the sciences, at the expense of the broad rudimental training needed for such specialization.

I like to think of the ways in which one science develops from the use of other sciences and just what underlies those developments so that we may open up new fields in the scientific world. We find astronomy described as our most exact science, one founded on mathematics and therefore truly so. While the latest developments in this study of the firmament have been very great, let us look for a moment at the tremendous vistas we have ahead of us during the next few years. Perhaps a few years hence we may learn that the wonders of the heavens have just been opened to us, for with the casting of the glass disk for a two hundred inch reflecting telescope which is today being annealed by proper cooling involving months of time, it is believed that when installed on its mountain site at the California Institute of Technology Observatory the present volume of the stellar universe will be increased thirty-fold. Compare such a disk with the largest disk which is today used, the one hundred inch Hooker telescope of the Mt. Wilson Observatory. Can we comprehend what this advance will mean? Can we appreciate what wonders will be unfolded when this new reflecting telescope scans the heavens? I use this example as a homely illustration to compare with education, for we find not one science responsible for many developments, but many playing their part as they proceed.

This unfolding the wonders of the universe involved chemistry in its most detailed form in the production of the purest raw materials known to mankind; the fusion of those raw materials in their proper proportions under the most accurate temperature conditions possible to obtain; those temperatures maintained for definitely specialized periods of time; the science of physics entering into the casting of the disk and the correct analysis



"Old Main,"
beloved by
hundreds of
Students and
Alumni of
Franklin
and
Marshall
College



Dietz-Santee Dormitories
at F. and M.

of stresses and strains as exemplified in the proper annealing through cooling; the science of mathematics involved in the grinding of that lens to the most accurate mathematical proportions possible, and finally the study of the heavens in relation to our knowledge of astronomy as it exists today. To my mind this development embodies all the fundamental knowledge which has gone before, using at least four of our great sciences to the end, namely, of increasing our knowledge of a highly specialized and definite science which daily teaches us more and more of this universe in which we live. Can we thus, in our modest way, get nearer to a knowledge of the things in this universe which God in His infinite wisdom has seen fit to create?

We receive in our colleges students who may be comparatively termed raw material, they having learned the rudiments of education as exemplified in the three R's. Here with the aid of a highly trained faculty and specialized equipment, we fuse that raw material into a finished product which, when graduated, opens up new and unknown fields. It would be hopeless to try to define even in a meager way just what this type of training has accomplished.

It must have developed, however, a general knowledge of many subjects, but above all it must have taught young men how to think and analyze properly so that accurate conclusions may be drawn. Such training does not only embrace the sciences, but covers the entire field of human endeavor. In this I find that I have been true to the philosophy learned in these halls, that all knowledge is one.

An impression was created at the spring meeting of the American Society for Testing Materials when a paper was read in which great stress was laid on the fact that to the three essentials of mankind—food, shelter and clothing—a fourth essential had necessarily been added, namely, that of speed. It was shown that in our rapidly changing social and economic world speed enters more and more as a need for living. The distribution of food, power, interchange of necessities and luxuries by transportation furnish the need for this element in our advancing civilization.

It even enters into our thought, for we are not fully satisfied at night unless we know the latest developments which have transpired in the entire world. We seem to need the knowledge of what has happened in Ethiopia, the fact that China has gone off the silver standard, just as much as we need the results of an election in our own city, for those world developments may have a marked influence on the markets of tomorrow. One often wonders, however, whether this thirst for speed in the knowledge of world events gives us as much happiness as the slower processes to which our forefathers were accustomed.

It is my belief, and I here pay tribute to those whose wisdom continues to pave our course in education, that the element of speed has little place in the education of the youth of our land, and fortunately

so. Rather has education gone into reverse with the feeling that our complex civilization demands an ever increasing length of training to fit the product of our educational institutions into its rightful place.

We should consider for a moment where we receive the best guidance for properly training our youth. There is one fountain from which that training must emanate,—a highly developed, experienced and thoroughly trained faculty. Given a teacher who has the spark of leadership, who will kindle the interest of students, and we have a force greater than that which can be gained from the finest equipment, however much such equipment is needed for properly teaching a highly trained graduate. When we see the achievements of a Faraday, a Priestley, or a Sir Isaac Newton and those of their students we can realize what it means to have a sound fundamental training under those able to kindle enthusiasm. At the same time how grateful we should be to those who, in their zeal to present educational opportunities to the youth of our land, are willing to equip our colleges and universities with every facility to aid our faculties in the way of laboratories, libraries and opportunities for advanced study so that not only the products of research may be utilized but also that the processes of education may, in increasing measure, be facilitated, not that the period of education may be shortened, but that it may be made more intensive.

Our efforts must be continually directed towards permitting greater research, study and application on the part of our faculty members, not only that they may keep abreast of the advances made, but that they may fan into flame that enthusiasm needed for a proper training of their students. Dr. Conant, President of Harvard University, at the fiftieth anniversary of Bryn Mawr College, in discussing the future of liberal arts colleges today, stated that, "they should not worry too much about whether to require a knowledge of this or that, but should rather direct their knowledge primarily to provide a faculty which insures the continuation of the University spirit."

When I stress the need for a college education based on sound fundamentals I do not forget nor neglect the need of a sound spiritual training and foundation, perhaps the most important part of a well-rounded life. Man must be educated as a whole being, in mind, heart and soul, as Frederick A. Rauch, the first president of Marshall College, made clear in his inaugural address in 1836 when he said: "The

"A man should never be ashamed to say he has been in the wrong, which is but saying—in other words—that he is wiser today than he was yesterday."—Pope.

fortune of our lives and of our government does not depend exclusively on useful knowledge but on our character as citizens, and to form this character by cultivating the whole man is the aim of education in the proper sense." Franklin and Marshall College has been sponsored by a Christian denomination since its establishment as separate colleges and later the merged institution. This was the common origin of many historic colleges and universities. It has benefited by this relationship in the loyal and self-sacrificing members of its faculty who with truly religious zeal have served their Church and college; and the many students who have come from congregations of the Reformed Church because the college is under its care; and in many generous gifts made by congregations and individuals out of a Churchly devotion. The college has not been "cabined, cribbed and confined" by its association with the Church, but rather supported, strengthened and sustained.

No one can better appreciate the influence of such a spiritual training than one raised in an atmosphere of Christian service in the very shadow of the Theological Seminary which teaches religious thought and better living.

It matters little how thoroughly one is trained in the sciences, how much one learns of the laws of nature, mankind and the universe, unless there is a sincere faith that it has all been evolved in a well ordered way by our Creator. The progress we have made in science must be balanced by equal progress in morals and religion so that the machines of man's invention may not destroy him.

Such a training it was my good fortune to have and being steeped in such beliefs I could not do other than follow such precepts. Our Superintendent of Public Instruction, Dr. Ade, at a recent Education Congress, delivered a stirring address in which he truly exemplified this spiritual life in relation to education. He said: "We go back over 1900 years to the Man who represents the ideal for all mankind, the proper spiritual personality. Jesus lived the life, believed the philosophy and taught a religion that at best men have only been able to reinterpret and apply all through the centuries. He taught no theology, stated no dogma and decreed no formal type of worship. He broke with the formalism and needs of His day and lived a life that showed man how a life that was full and abundant could be lived. He left us a record of a few elemental truths about living . . . consequently in addition to other desirable objectives, spiritual qualities and lofty ideals, that invariably dominate mankind, must be provided for in a defensible and modern philosophy of education."

So, with the background of the great men who have preceded us in the educational life of Franklin and Marshall College, we dare assume that we can continue with increasing force and good. We have sat at the feet of a few of them, we have learned from their teachings, we have seen the fullness of their spiritual life and we have felt their unselfishness, always ready to give with only one object in view, that of training the youth whom they served. That was a rare privilege open to a few in the past, but available to increasing numbers in the future. They were the truly great, as they are in other universities and colleges of the land.

We will try to use our heritage in the hope that our efforts may keep pace with the changing times, always cherishing and trying to live up to those ideals which have been inculcated into us by our masters. This we will try to do, knowing full well that we will be supported by a sympathetic and understanding faculty and a Board of Trustees that is wise and well aware of our needs, so that Franklin and Marshall College may render greater service in the future than it has been privileged to give in its long and glorious past.

Trans-Atlantic Echoes

By HERBERT W. HORWILL

London, England—The reputation of the late Archbishop Davidson has been apparently enhanced by the publication of the Bishop of Chichester's biography of him. During his lifetime his many admirable qualities were considerably discounted in popular opinion by the belief, widely held, that he was something of a time-server. The biography, it is true, recognizes his caution. As Dr. Carnegie Simpson aptly puts it, he was the chairman of the Church of England rather than a born leader of it. But the surprise of the book is its revelation of the courage with which the late Archbishop faced more than one critical situation. The stand he took against the enlistment of clergy as combatants, his support of Lord Lansdowne's peace letter, his pleading against the hanging of Roger Casement, and his action during the general strike were all examples of a fearlessness the more remarkable in view of his constitutional timidity. One incident, now made public for the first time, disposes once for all of the suspicion that he was too much of a "courtier." While he was Dean of Windsor, Queen Victoria told him of her intention to publish a further volume of her Highland reminiscences. Davidson, to whom the book had been shown, wrote to her advising against its publication. Her Majesty was furious, and demanded an apology and withdrawal. The Dean, fully aware of the risk to his future career, refused to withdraw and offered his resignation. After a fortnight's silence, the Queen sent for him and was more friendly than before. The book was not published. Few men, remarks Canon J. K. Mozley, can have lived out more completely the ideal of a line in Kipling's *If*—"and walk with kings nor lose the common touch."

A Race with Paganism. At the autumn session of the Church Assembly much concern was expressed at the problem of providing for the religious needs of the new housing areas. The Bishop of Bristol pointed out that the whole situation in these areas had completely changed. Thirty years ago suburbs were built by private enterprises and inhabited by people who were able to erect their own Churches. Today the new suburbs were being built mainly by local authorities, and people were being removed there in masses from the slums. With the best will in the world, they could not provide themselves with Churches. The Bishop of Liverpool mentioned that in his own area the Roman Catholics had been able to purchase all necessary sites and to erect many Churches, presbyteries, and schools. It would be a disaster if, in face of this activity, the Church of England was unable to take her rightful place. The Bishop of London went so far as to say that in the new areas it was a race between paganism and Christ. Proposals are now under consideration for giving the Ecclesiastical Commissioner power to make loans toward the cost of providing Churches in places to which there have been large transfers of population.

Notes and News. The earliest fragment of the New Testament in any language has come to light among the unedited collection of Greek papyri in the John Rylands Library, Manchester. It consists of a small piece of a codex of St. John's Gospel, and undoubtedly belongs to the first half of the second century. In the opinion of Sir Frederic Kenyon, this discovery has completely knocked out the theory that the Fourth Gospel was a comparatively late piece of work. . . . Four Free Church ministers — two Presbyterian and two Unitarian — have been elected to the new House of Commons. Three of them

are members of the Labor Party and one of the Independent Labor Party. . . . The Archbishop of Canterbury informed the Church Assembly that he was endeavoring to secure a declaration on the peace question from the authorities of all the Christian Churches. He much regretted that he had failed to win the support of the largest of all the Christian communities. But he

was greatly encouraged by communications he has received from all parts of the world. . . . The Church Assembly has passed, almost unanimously, a resolution expressing sympathy with the Jewish people in the sufferings which are being endured by many of their number in Germany, and warning the rulers of that country that the continuance of their present policy will arouse widespread indignation. . . . There has been opened, at Barnsley, a missionary reference library in memory of J. Hudson Taylor, founder of the China Inland Mission. The library is housed in his birthplace. . . . According to the vergers, American visitors to Westminster Abbey are of two sorts: those who know almost everything about the Abbey and those who know nothing.

Obiter Dicta. The act of heroic death, says the Rev. P. T. R. Kirk, may not be required of us, but the heroism of sacrificial life we dare not refuse if we are to be Christ's followers. . . . The Rev. A. E. Whitham tells us that he knows nothing that so opens his heart to God as the acknowledgment of the wonder and mystery in commonplace events, in simple people, in familiar things. . . . The Rev. D. C. Mitchell points out that humanism always needs a theistic background for success. For it depends on a passionate belief in the infinite value of all individuals, and there can be no such conviction apart from the Christian faith in God. . . . The full Christian life, says Evelyn Underhill, is not just the life of a believer. It is the adoring, creative life of a humble fellow-worker with God.

New Books in England. Sir Frederic Kenyon, formerly Chief Librarian of the British Museum, has written "The Story of the Bible" (Murray) from its beginning as fragments of papyri to the recent purchase of the Codex Sinaiticus. . . . The latest addition to "The Moffatt New Testament Commentary" (Hodder) is "II Corinthians", by Prof. R. H. Strachan, of Westminster College, Cambridge. . . . "Adversus Judaeos" (Cambridge Press), by Canon A. Lukyn Williams, is a history of a long controversy in the early days of the Christian Church. . . . "The Attitude of the Ancient Egyptians to Death and the Dead" (Cambridge Press), by Dr. Alan H. Gardiner, is the Frazer Lecture for 1935. . . . The Manchester University Press announces a study of "Saint Bernard of Clairvaux", by the Rev. Watkin Williams. . . . In "Western Christian Thought in the Middle Ages" (Blackwood) Dr. S. H. Mellone faces with a modern mind the questions raised by medieval thinkers. . . . The third volume of Dr. G. G. Coulton's "Five Centuries of Religion" (Cambridge Press) has for its sub-title "Getting and Spending." It describes the sources of monastic wealth and the various methods of using it. . . . In "An Enquiry Into Moral Notions" (Allen) Prof. John Laird deals with Aretaics, Deontology, and Agathopoeics, or, in other words, with the theories of virtue, duty, and well-being and well-doing. . . . "Why Do Men Suffer?" (S. C. M.), by the Rev. Leslie D. Weatherhead, will help many to face the problem with fresh courage. . . . Canon "Dick" Sheppard contributes a preface to "We Did Not Fight, 1914-18" (Cobden-Sanderson), edited by Julian Bell, in which several conscientious objectors explain their attitude and describe their experiences. . . . "My Life's Little Day" (Blackie) is the autobiography of Dr. J. C. Carlile, a leading Baptist minister, who worked side by side with John Burns and Cardinal Manning in the great dock strike of 1889.

BEYOND

J. Rauch Stein

*Hoary of head and alone the poet lay,
Watching the twilight shadows softly glide
Over the mountain crests, where wan'g day
Plunged 'neath the spray of Time's resistless tide.*

*"Only a few more days, thou saintly seer,
Only a few more days,—then thou shalt go
Over those mountains." Thus the dying year
Sang to the dying poet—soft and low.*

*"Over those mountains," whispered the winter Wind,
Whispered with mystic sadness strangely sweet,
There, in the dales and dells, thy soul shall find
That which shall make life's partial joys complete.*

*"All thou has learned to love on earth is there;
Freed from this cell of flesh thy soul shall roam;
Open is memory's eye; it closeth ne'er;
Childhood is thine again in that fair home.*

*"Meadows and glens all bright in sunset's glow,
Tangled forests of oak and birch and pine,
The river's song and the brooklet's sparkling flow,
All of those youthful joys again are thine.*

*"Happiness yonder is deeper and richer far;
Every beautiful thought thou hast harbored here
Flasheth beyond, a radiant, lustrous star;
Memory taketh and keepeth whatever is dear.*

*"After death in that wonderful world unseen,
Waiting the final change to eternal day,
Ever, from Memory's fields, thy spirit shall glean
Joy to the full; all pain shall have vanished away."*

*This and much more the Wind to the poet sang,
Weary was he of earth with its measures of woe,
Gently, familiar voices of childhood rang
Wooing his spirit beyond; and he answered, "I'll go."*

NEWS IN BRIEF

Stop! Look!! Listen!!!
Let Every Friend of the "Messenger"
Take Notice
HOW MANY?

During the past weeks repeated references have been made to the approaching merger of the three English Church papers of the Evangelical and Reformed Church, **The Reformed Church Messenger**, **The Christian World**, and **The Evangelical Herald**, which is to go into effect during the first week of February, 1936.

Naturally, our readers and many other members of our Churches will want to see a copy of the new paper as soon as possible, and we certainly want to help as many people as possible to see the first issue. Regular readers will receive the first number promptly through the mail.

Arrangements are also being made to send five free sample copies to every pastor of the united Church for use in securing new subscribers. Many pastors have already ordered 50, others 100, and one even as many as 300, and we rejoice at this evidence of enthusiasm for the new publication. Since five sample copies will probably be insufficient for most pastors we are prepared to send a larger number—in fact, as many as can be put to good use.

But we must know very soon how large an edition will be needed, and we are therefore asking you to let us know as soon as possible the exact number of copies you can put to good use. We want you to order as many as you will need, even if the number does run into the hundreds. If your order is received on or before Jan. 24, 1936, number one of "The Messenger" will come to you in any quantity desired, absolutely free and postpaid.

But please, PLEASE, give the EXACT number needed. We are not practising telepathy, and cannot know how many copies you need if "a few" or "some" are asked for, and we are not good at guessing. Tell us the exact number needed with correct and complete address, and the desired supply will reach you just as quickly as Uncle Sam can get it to you. Send your request at once to Geo. W. Waidner, the Circulation Manager, 1505 Race St., Philadelphia, Pa.

EDEN SEMINARY CONVOCATION

The annual convention of Eden Theological Seminary, Webster Groves, Mo., will be held Feb. 17 to 20. The program will begin Monday evening, Feb. 17, and will come to a close Thursday, Feb. 20, at noon. Among those who will have important places on the program are Dr. Albert W. Palmer, president of Chicago Theological Seminary, and Dr. H. Richard Niebuhr of Yale Divinity School. Other speakers are to be announced. All pastors are cordially invited to attend.

NOTICE

The Classis of Philadelphia will meet in annual session in Tabor Church, Chew and Fairhill Sts., Philadelphia, Rev. E. H. Romig, pastor, at 9:30 A. M., Thursday, Jan. 23. All ministers and delegate elders are expected to attend. Opening sermon will be preached by the retiring president, Dr. Paul S. Leinbach.

BOWLING GREEN ACADEMY

What a comfort as well as pleasure it is to know that our old friends are "standing by", and make their annual contributions to the Bowling Green Academy salary fund. \$5 have been received from The Haleyon Class, St. John's S. S., Belle-

fonte, Pa., per Miss Anna Badger, and \$5 from "A Friend" who lives in Reading, Pa. Total, \$10, or a grand total to date, \$333. Thank you! We are hoping to hear very soon from more of our regular contributors. Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

CHANGE OF ADDRESS

Rev. Bela P. Baeso, from Toledo, Ohio, to 119 W. River St., Elyria, Ohio.

Rev. C. Fisher, Em., from New Bremen, Ohio, to care of Rev. P. H. Konrad, 1626 Stevens Ave., Elkhart, Ind.

Rev. Fred C. Kuether, Jr., from Louisville, Ky., to Navarre, Ohio.

Rev. J. P. Meyer, from 2935 Greer Ave., to 6616 Kingsbury Place, St. Louis, Mo.

Rev. A. Augustus Welsh, from Ashland, Pa., to 261 E. Broad St., Bethlehem, Pa.

The Editor is spending this week and part of next week in St. Louis, supervising the publication of the first issue of the new "Messenger", which is expected to be in the hands of all subscribers promptly on Feb. 6.

In our Pikeland Church, Pa., W. Miller Price, supply pastor, congregational meeting was held Jan. 6. "Bells of Bethlehem" was presented Dec. 22, under direction of Janet B. Dunmore. It was very effective in its dignity and depth of feeling. Candlelight service was held at 6:30 Christmas morning.

Dr. Joseph H. Apple, President Emeritus of Hood College, was recently re-elected President of the Maryland Public Library Advisory Commission. He became a member of this commission in 1912 and was first elected President in 1917. This marks, therefore, the beginning of the 19th year he has held that office.

The South Circle of St. Peter's Church, Lancaster, Pa., Rev. James E. Wagner, pastor, presented their pastor with Borthwick's "The Presence" at Christmas time, a picture he had desired for a long time. Among Christmas services held was one on Dec. 22 in charge of the young people, who showed a series of art slides, reproductions of great masterpieces, illustrating the life of Christ. Descriptive lecture was given by the pastor.

In Solomon's Church, Maeungie, Pa., Rev. Herman C. Snyder, pastor, Holy Communion was observed at both services Jan. 12. Newly elected elders and deacons were ordained and installed at evening service. Young People's Council held their annual Christmas party Dec. 30.

A choral Christmas service was given in First Church, Reading, Pa., Rev. D. J. Wetzel, pastor, on Christmas Day at 6 A. M., under direction of Myron R. Moyer, organist and choirmaster. Offering was \$325. Christmas party for the children was given Dec. 26. Preparatory service was held Jan. 5, Holy Communion on Jan. 12, and annual congregational meeting, Jan. 13.

In Trinity Church, Shenandoah, Pa., Rev. John H. Sando, pastor, Christmas season was a busy round of activities. A pageant by the children's division was given Dec. 22 to a fine audience. A Christmas party for the children was held the following evening. Annual dawn service at 6 A. M. was attended by a large congregation. An unexpected feature of the service was the presentation of a substantial gift of money to the pastor by Elder Felix Klock on behalf of the congregation. Holy Communion was held Dec. 29. Watch Night service, held by the young people from 8 to 12 P. M., included recreation,

fellowship and worship service in the Church auditorium, conducted by the pastor, who was assisted by several young people. Some time in January the Young People's Guild will present a 3-act drama, "The Tinker", by Fred Eastman, and directed by the pastor's wife. Apportionmen has again been paid in full.

Splendid Christmas services were held by the Sunday Schools in the Watsontown Charge, Rev. P. A. DeLong, pastor. Trinity held service Dec. 22 in an elaborately decorated Church, with the Community Christmas Tree on the lawn, resplendent with many colored lights. The Church was crowded. St. John's service was held the following evening and pronounced one of the best ever given by the School. The orphans were remembered with generous offerings, the children received gifts from Santa Claus, and the W. M. S. of Trinity Church brought two barrels of supplies for the Bethany Home. Thank Offering services were held in both Churches, with pageant composed of young people of both Churches. The east was entertained at luncheon by the respective Missionary Societies before the service, a feature much enjoyed by them. 400th anniversary of the printed English Bible was fittingly observed. Trinity Church united with other Churches in observance of week of prayer. The pastor preached the sermon on Thursday evening in the Baptist Church, while on Friday services were held in the Reformed Church. Services closed in the Lutheran Church, with sermon preached by Bishop Hughes of the Methodist Episcopal Church. Robert Raikes certificates and seals were presented for perfect attendance, for which 23 in Trinity qualified. A new furnace has been installed in the Church at McEwensville.

In Messiah Church, Philadelphia, Rev. James W. Bright, pastor, the New Year was ushered in with the satisfaction that the Old Year was well spent. Increases in membership, attendance, interest and enthusiasm were greater in 1935 than in 1934. Financial program for 1935 was fully carried out, even to paying 1936 apportionment in full in advance, and still leaving a small balance in the treasury. This achievement is indicative of the congregation's zeal and loyalty. The Christmas season was full of good will and generosity to missionaries, Bethany Orphans' Home and underprivileged, as well as the pastor, organist, caretaker and watchman. A secular drama, a stewardship pageant, a thank offering play, 2 biblical dramas, a Christmas pageant, a Christmas play and an oratorio have been produced since September. The pastor, in directing all the dramatic productions, has been able to establish intimate contacts with over 100 of his people, uncovering many gems of ability in this modest "Acre of Diamonds". A series of revival services is now in progress. A strenuous program has been outlined for 1936, with leadership training and catechetical instruction under the pastor, dramatics, elevation of Church School to Eastern Synod's standard, a concentrated effort to deepen spiritual tone and prayer life through cottage prayer meetings, an effort to increase membership attendance and interest, and a \$5,000 renovation program. For the last named, Dr. Henry E. Tralle has been retained as consultant. Boy Scouts, Young People's work and Mission Band have completed their first year of existence successfully. The two choirs, vested, with a total strength of 46, are rapidly developing into a fine organization. With God's continued blessing, Messiah bids fair to reach its 1936 goal—"Bigger and better than 1935".

By courtesy of the National Broadcasting Company, Dr. Robert E. Speer gave a nation-wide broadcast Jan. 15 at 12:15 P. M., E. S. T., over WEAF and the Red Net Work in the interests of Christian higher education. Most of the presidents of the Church-related colleges in America were gathered in New York City at that time and had the opportunity to hear the message by this great Christian leader.

Winter Quarterly Communion was celebrated in Shiloh Church, Danville, Pa., Rev. Clark W. Heller, pastor, on Jan. 12 at morning and evening services. It is being observed in St. James' and St. John's congregations on Jan. 12 and 19 respectively, at 2 P. M. Mrs. Heller has presented the congregation of Shiloh with a silver urn in which to preserve the ashes of notes as they are paid. It now contains ashes of a \$1,000 note on the parsonage paid by the Ladies' Aid Society.

In Heidelberg Church, York, Pa., Rev. Robert Thena, pastor, annual congregational meeting was held Jan. 6. Membership was 821 as of Dec. 31. Mid-week service of prayer and praise through a unified program has doubled in attendance. Apportionment of \$2,391 is paid in full. White Gift Christmas offering, Dec. 22, was \$1,067.71, nearly \$1,000 of which went to Hoffman Orphanage, and the remainder to Nazareth, N. C.

In the "Divinity School news", published by the Divinity School of Chicago, there occurs this sentence which may be of interest to some Reformed folk: "There are 25 different communions represented in the student body, but the great majority (185 students) belong to 8 different denominations. These listed according to their numerical representation are Methodists, Congregationalists, Baptists, Disciples, Presbyterians, Unitarians, Lutherans, and Reformed."

"I am looking forward with much pleasure to the appearance of the new 'Messenger'. If our people are to work together, they must think together. I can conceive of no agency to so unify our Church as the unification of our Church papers. I sincerely hope that both groups of our Church will find it possible to increase the subscription list very appreciably. I wish you every blessing and personal good wishes in this new venture." These are the kind words of our friend, Dr. L. W. Goebel, the Vice-President of our General Synod.

Christmas season at Mt. Hermon Church, Philadelphia, Rev. D. F. Singley, pastor, was marked by a series of varied events. On Dec. 22, the choir sang special music at morning service, and in the evening sang Parker's beautiful cantata, "The Shepherd's Vision". Church School held White Gift service, providing sufficient food to fill 18 baskets, with the Men's Class giving the meat. Candlelight service on Christmas Eve was in charge of junior and senior classes, and was very impressive. On the evening of Dec. 29, the Young People, under direction of the pastor, presented the drama, "The Bells of Kerin Town".

In our Church in Greenville, O., Dr. Edgar V. Loucks, pastor, a pageant that carried a vital message was given at Thank Offering service by a cast of 20. Offerings were larger than last year. Any Church appreciates gifts and the Church School is most grateful for the gifts of a splendid used piano and two framed religious pictures. The organist is enjoying the convenience of an electric lamp. Christmas parties for various departments were held Dec. 21. On Christmas Sunday, the children and young people took their parts with unusual ability. Candlelight service conducted by the pastor at this time was most significant. He was assisted by the elders and the organist, choir, pastor and his two attendants took major parts in a Chest of Joash service. Every person present deposited his annual pledge and seasonal offering as an act of wor-

ship, prompted by gratitude, and received a distinct joy and benediction in being present. The New Year opens auspiciously in the 3 Churches.

The last months in 1935 were filled with activities in the Lemasters Charge, Rev. Harvey M. Light, pastor. During November, annual donations to Hoffman Orphanage amounted to 585 quarts of canned goods, an increase of 252 quarts over 1934. Home Mission Day was observed with offerings of \$52.05. Special Thank Offering services were held in the 4 congregations, netting a total offering of \$96.25. Annual Church suppers were exceptionally well supported with proceeds of \$391. Christmas services by Church Schools were well presented, and offerings for the orphanage totaled \$48.55. Annual joint consistory meeting, Dec. 30, in St. Thomas' Church, evidenced a fine spirit of cooperation throughout the session. Parish paper, "Our Message", upon approval of this body, entered upon its second year of service. The pastor's annual report revealed following percentages attained toward 1935 apportionment: Trinity, St. Thomas', 100%; St. Paul's, Lemasters, 87%; St. Stephen's, Upton, 80%, and St. Paul's, Williamson, 56%. The 4 congregations are beginning the new year by participating in union week of prayer services in the respective communities.

Dedication services were held in St. James' Church, Shepperton, Pa., Rev. A. C. Rohrbaugh, pastor, from Dec. 1 to 8, inclusive. The dedication proper took place the evening of Dec. 1, with presentation of keys and sermon by Dr. Oswin S. Frantz, of Lancaster. Speakers during the week were Revs. Leo Horn, W. Mostellar, Dewees Singley and Aaron R. Tosh, all sons of the congregation, also Rev. G. E. Kopenhaver, a former pastor, and Rev. W. H. Egge, of Frackville. Holy Communion was observed at evening service, Dec. 8, with sermon by the pastor. The history of St. James' congregation dates back to about 1890, when interest in a congregation at Shepperton was generated, and about June 1, Rev. N. W. Sechler started to conduct services in the old school house. Sunday School was held nearly every Sunday and worship about once a month. In 1897 St. James' was made a part of the Mt. Pleasant Charge, with Rev. J. W. Buck as pastor. In 1898, after resignation of Rev. Mr. Buck, Rev. Mr. Sechler returned and a building was erected. Revs. H. Hilbush, George E. Kopenhaver, Charles P. Kehl, Charles D. Lerch and A. C. Rohrbaugh have served this Charge. The latter came on June 17, 1934, and is the present pastor. The building constructed in 1898 was struck by lightning on Sept. 4, 1934, and rendered useless. Until the completion of the present building, the Church and its organizations accepted the hospitality of the Lutheran congregation, the school board of East Union Township, and the teachers of the Brick Building, Shepperton.

The Charge at Wilton Junction, Ia., celebrated the silver wedding anniversary of their pastor and his wife, Rev. and Mrs. J. M. Newgard. The pastor and his family were invited to the country Church on Dec. 30. When they arrived, a large number of the congregation had assembled. A short program was given and the bridal couple were presented with 25 silver dollars on a silver tray. Two paper dollars were given them later. In the basement, amid many silver decorations, ice cream, cake and home-made candy were served. Preparatory service was held in the town Church on Dec. 31, followed by the congregational meeting and a program by the congregation. When this had been carried out, the pastor's wife was presented with a silver bouquet on which were 25 silver hearts, each heart containing a silver dollar. The pastor was given a silver box containing \$50. There were also 9 candles, representing 9 years of service in this Charge, and around them were wrapped \$25 in bills. In the basement, decorated

with silver, refreshments were served at a table graced with a large, 3-tiered, 6-layer wedding cake. The country congregation, at their meeting on Jan. 3, increased the pastor's salary by \$100, for which the pastor and his family were most grateful. In addition to all this, they also received a radio and 4 pieces of silverware and a bouquet of carnations.

In Emanuel Church, Minersville, Pa., Rev. O. R. Frantz, pastor, Harvest Home Festival was observed Sept. 22. Decorations featured a large cornucopia pouring out its bounties. Approximately 50 cans of provisions were donated to Bethany Orphans' Home. Sept. 29 was Ministerial Relief Day, and Oct. 6 was Rally Day, with Dr. Nevin C. Harner of the Theological Seminary, Lancaster, as guest speaker. Holy Communion was observed Oct. 20. Home Mission "Dollar Day", which came in November, brought an offering of \$26.67. A very successful piano concert was given for the benefit of the Fidelity Class, with Mrs. W. Miller Price, youngest daughter of the pastor, as chief musician, ably assisted by her sister, Esther. There was a union service Thanksgiving Day which was coupled with observance of the 400th anniversary of the printing of the first English Bible. Several new subscriptions and renewals were secured in December, on Church Paper Day. A Christmas pageant was given before a crowded house on Dec. 22, and a play Christmas night. Preceding the play was an interesting children's program in charge of Mrs. Frantz. Miss Bertha Klenk was chairman of the committee on Christmas program. Bethany Orphans' Home received a substantial donation. Watch Night service was held New Year's Eve, with Mr. W. Miller Price, a son of the congregation and a senior in the Theological Seminary, delivering the principal address. Annual congregational meeting and social was held Jan. 14.

A double anniversary was observed in the Bloomsburg, Pa., Church, Rev. B. R. Heller, pastor, on Dec. 8. It was the 75th anniversary of the present Church building and the first of the educational building. Prof. T. F. Herman, of Lancaster, was guest speaker at morning and evening services. Special recognition was given to those who had been Church members for 50 years or more; 26 responded and were given a rose bud in honor of the occasion. On Dec. 9, the 25th anniversary of the superintendent of the S. S., William P. Zehner, was observed. He had the splendid record of having missed but two services during the 25 years. As a token of appreciation, the pastor presented him with a purse of \$25 from officers and teachers of the School. On Jan. 5, the 50th anniversary of the organization of the W. M. S. was observed, with the president, Mrs. Cora Creasy, in charge. The choir sang special music and several numbers were played by a trio made up of the pastor's two sons, David, violinist, E. Elwood, trumpeter, and Mrs. J. C. Creasy, organist. As a special anniversary gift, the Society gave \$50 to the Church building fund. \$4,500 has been paid on the present educational building debt. Christmas services, about which the remark was made, "Each year's program is better than any before," were held before capacity audiences. S. S. program was given Dec. 23 with parts provided for the children and a play, "The Christmas Guest", by the upper departments. A most interesting feature of the play was a radio broadcast of talent from the School. The pastor spoke on "Christmas Customs in Many Lands" at the dawn service and has since been asked to speak on the same subject in the local high school and in a neighboring community. Rev. Mr. Heller is president of the Bloomsburg Ministerial Association, which calls for not only an active pastor in his own wide-awake congregation, but one who will do much outside work in all community affairs.

First Church, Canton, O., Dr. R. W. Bleeker, pastor, sent \$175 to Ft. Wayne Orphans' Home as a Christmas offering from the S. S. First Church has been in the lead in Canton Leadership Training School, with enrollment of 15 students.

Immanuel Church, Indianapolis, Ind., Rev. H. F. Weckmueller, pastor, had Dr. Ernest N. Evans as guest speaker on Jan. 12, closing the week of prayer. Women of the Church made a contribution to purchase radium for the Cancer Clinic of the City Hospital.

A White Gift service in which S. S. and Church joined was held Dec. 22 in Emmanuel Church, Allentown, Pa., Rev. Willis D. Mathias, pastor. In the evening, "Christmas Eve and All Is Well", an old English play, was presented. Candlelight service was held Christmas Eve and Christmas party for the children Dec. 26. Annual congregational meeting was held Jan. 7. A Christmas cantata was given by the choirs on Dec. 29.

An unbroken record of 41 years, attending Sunday School, without missing a single Sunday, is the memorial gained by Miss Laura Shaw, of St. John's Church, Phoenixville, Pa. During many of these years she was a faithful teacher in the Sunday School. About 7 years ago she took hold of the Home Dept., which at that time had only 8 members, today it numbers more than 150 members. We congratulate her on her loyalty and devotion. May many more years of helpful service be added to her credit.

In our Church of the Ascension, Norristown, Pa., Rev. Calvin H. Wingert, pastor, a Christmas sermon was preached Dec. 22 and S. S. festival held at evening service. There was also a 6 A. M. service Christmas Day, with special music by the choir. Congregational meeting will be held Jan. 27. A silver offering will be requested as admission to an Old-Fashioned Sing and Antique Revue to be held in the Church Jan. 23 at 8 P. M. The pastor spoke at the Gospel Mission of Philadelphia on Jan. 15 under auspices of the C. E. branch, of which the pastor is counselor.

In First Church, Lancaster, Pa., Dr. W. H. Bollman, pastor, the traditional Christmas service, instituted by Dr. Harbaugh in 1852, attracted a large congregation at 6 A. M., Christmas Day. Y. P. Society held a candlelight and carol service Dec. 22, when Mrs. Bollman interpreted the beautiful story, "The Other Wise Man," by Van Dyke. Holy Communion was administered Jan. 5, with reception of 6 new members; a young people's corporate Communion service in the evening was an inspiring innovation. "Church Family" night was observed at annual congregational meeting, Jan. 15.

In our Church at Marion, Pa., Rev. J. C. Sanders, pastor, offering at Christmas for the orphans amounted to \$150, the largest since 1930. Holy Communion, observed at Grindstone Hill on Jan. 5, was the largest for the winter season of the pastorate. More than \$1,500 was paid for all benevolences during 1935, including nearly \$300 for the debt of Foreign Mission Board. Apportionment was paid in full by Church at Marion and Grindstone Hill had the best record since 1931. The pastor was assisted in a week of special service at Marion by Revs. Harvey M. Light and James W. Moyer. Holy Communion was observed Jan. 12.

St. John's Church, Phoenixville, Pa., Rev. A. A. Hartman, pastor, enjoyed a very pleasant Christmas. The choir, Miss Adelade Wanner, organist, sang "The Prince of Peace," by Wolcott, and did it unaided by any guest singers. The platform, lighted by 4 big candelabras, added beauty to the setting. The S. S. gave a pageant, "The Heart of Christmas", and conducted a party for the small children. Special offering went to Bethany Orphans' Home. 1935 closed with 82% of apportionment paid.

Over \$1,000 was raised for a new heater for the Church and almost half the cost of a new covering for the S. S. room was paid. Congregational meeting was held Jan. 15 beginning with a covered dish supper and ending with motion pictures of the pastor's trip to Mexico City.

Heidelberg Church, Philadelphia, Pa., Dr. W. S. Kerschner, pastor, will observe "Ladies' Day" Jan. 19. Three leaders of the united Church will be speakers. At 10.30 A. M. service, Mrs. F. W. Leich, president of the W. M. S. of General Synod, will deliver the message. At 7.45 P. M., Miss Carrie M. Kerschner, executive secretary, will relate experiences and observations of her recent missionary trip which carried her far and wide. This will also be "Organization Night", and every organization of the Church will occupy reserved places. Mrs. Elsa Reichenbach, assistant secretary of the Evangelical Women's Union, St. Louis, will address joint session of Y. P. Society and Intermediate C. E. Society in the junior room at 7 P. M. The women's missionary organizations of the Church will hold an informal reception for these three leaders in the social hall of the Church, and tea will be served.

Trinity Church, Tamaqua, Pa., Rev. A. C. Thompson, pastor, reports that offering at annual ingathering service, Dec. 1, was \$1,755. Christmas season was observed with pageant, now 12 years old, given 3 times. S. S. children presented a pageant which was very beautiful and much appreciated. Newly organized young ladies' chorus of 45 voices made its first appearance in choir gowns, singing the Christmas cantata, "The Awakening". This was also repeated during Christmas week. Annual meeting of the congregation reports that accounts were "out of the red", with balances in all treasuries. Committee on Appointments reported: Total affairs held in the Church during 1935, 707, separated into 319 various meetings, 145 practices, 71 social functions, 52 S. S. services, 101 worship services, 10 mid-week services, 5 music recitals, 4 pageants. This suggests the activities of a modern Church.

Carrollton Avenue Church, Indianapolis, Ind., Dr. E. H. Homrichausen, pastor, has paid apportionment in full, the first Classis to do so. \$75 more than quota was paid, as well as \$75 to Home Missions and gifts to local benevolences, Home for the Aged, Ft. Wayne Orphans' Home and Foreign Missions. A new Board of Education was inaugurated to co-ordinate and supervise all agencies of the Church. The pastor teaches a leadership training course in the Church School. 100% of the membership was contacted in the canvass made, with higher pledges than last year. Chest of Joash was used at morning worship. Men's Brotherhood has been organized which leads the women's organizations in programs and other activities. Membership has increased in mission circles, with special credit to the Mission Band, under leadership of Mrs. Link, who attended Greensburg W. M. S. and is Mission Band secretary of the local Synod. 39th anniversary

of the Church was celebrated, with offering of over \$700. In addition to regular payments on parsonage debt, a \$600 note has been paid off and \$1,200 paid to Home Mission Board on their debt. New members are filling in where some were lost by death during 1935—Mrs. Grassow, Mrs. Fehr, Mrs. Denniston and Frank Iske. Over 120 members have been received in 5 years, in a fluid community where removals are many. Boy Scout Troop, Mr. H. Vitz, Scoutmaster, is one of the finest in the city. Girl Scout Troop also deserves much credit. The largest Indianapolis delegation represented Carrollton Avenue Church last summer, at Hanover.

Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, had the pleasure of remembering its pastor emeritus, Dr. E. P. Herbruck, on his 80th birthday, with a basket of roses and other gifts and messages. Winter Communion will be observed Feb. 2, with baptism of children and reception of members.

MASSANUTTEN ACADEMY

Woodstock, Va., Jan. 11, 1935

The reporter for Massanutten Academy news has been somewhat negligent for some months in sending news to the "Messenger". However, this silence must be interpreted literally according to the old saying that "no news is good news".

Frequently the Head Master hears some stranger pronounce the name Massanutten as if it were "Massa-nooten", whereas it is pronounced according to Indian legend, Massa-nut-ten. That difficult syllable "nut" being pronounced as any normal person would understand. Regardless of the apparent difficulty strangers have in learning the name, once they become familiar with it they learn to like it more and more, and the alumni have consistently objected to any change of name, for MASSANUTTEN is a thing of spirit and not simply a few letters regimented.

The program at the Academy has been a very interesting one this term. The enrollment exceeds that of any year of its history, and for the first time the administration had an overflow of students for whom rooms were provided in homes nearby. The total enrollment is 160 students, and every bit of space in the institution is occupied for active service daily. In fact, Massanutten needs more space and is looking forward to the day when the proposed new administration and dormitory building will complete its equipment for 200 boys.

Our readers must not forget that the Academy is offering First Mortgage 6% bonds for sale, looking forward to the erection of this complete equipment.

The school activities never seemed to be in better condition than during this term. The senior class is a large one, numbering 40, and there are 12 post-graduate students. The post-graduates are boys who have finished high school, and wish a more thorough preparation for college entrance.

Massanutten has a pretty stiff program in athletics each year, and crosses swords with some of the best schools of the East. Two football games were outstanding, that with the Baylor School at Chattanooga, Tenn., which was won by Massanutten 28-0. The attractive feature of this game was that the whole team was entertained in Chattanooga by Mrs. J. F. Harrison, a member of the Board, whose husband had been such a generous benefactor in his day. It was a unique experience for a squad of 32 to be entertained for two days in a magnificent home and to be treated to a full round of Southern hospitality, including a tour of the famous Lookout Mountain and Chickamauga Battlefields, along with a crowded social day. Later, the team traveled to Staten Island, N. Y., and had the Curtis High School, champions of New York, defeated 13-12,

THIS WAY OUT			
\$331,000	GOING! \$242,000	GOING! \$125,000	GONE? Debt 1936
Debt 1933	Debt 1934	Debt 1935	
FOREIGN MISSION DAY February 9, 1936			

within 30 seconds of the end of the game, when a last long desperate forward pass from the 55-yard line succeeded in turning a despairing crowd of New York High School students into a frenzy of enthusiasm. The 1935 football team made history for Massanutten. Now basketball, boxing and swimming are occupying our time, and the swimming team promises to match the record of former years. Meets will be held with Staunton Military Academy, University of Virginia Freshmen, Central High School of Washington, D. C., Yale Freshmen, and others.

The event towards which all eyes turn after the Christmas vacation is the Friday evening nearest Feb. 22, when the annual debate between the Jefferson and Poe Literary Societies will be held. The debaters have selected the question, "Resolved: That Congress should have the power to override, by a three-fourths majority vote, decisions of the Supreme Court declaring laws passed by Congress unconstitutional." We are expecting to have Dr. Charles E. Schaeffer with us a few days that weekend to address our students. Dr. Schaeffer will also act as one of the judges in the debating contest. On Saturday night following the debate, the annual mid-year reception will be given, which is one of the Valley's outstanding social events.

A very attractive lyceum course is on the boards this year, among which are the following numbers: Kryl and his Symphony Band; the Hanley Marionettes; the Hanscom players in "New Brooms"; Howard Cleaves, Photo-Naturalist; the Davies Light Opera Singers.

According to our annual custom, Mrs. Benchoff and the lady members of the faculty entertained the senior class at a tea on Jan. 11.

And so Massanutten is moving along speedily in its work, looking forward to the completion of a very successful year. The Rev. Clarence E. McCartney, D.D., pastor of the First Presbyterian Church, Pittsburgh, Pa., will deliver the Commencement address on Sunday, May 31.

GENERAL SYNOD NOTES

Dr. J. Rauch Stein, Stated Clerk

I. The Statistical Reports for 1935

The duplicate copy of the 1935 Statistical Report from each of the 1,675 congregations in our "R" group is already being received at this office where it will be filed for reference and detailed information. Since individual penmanship is not always legible, entries made on the typewriter will be more likely to insure correctness, especially in recording names and addresses.

Pastors are finding little difficulty in filling out the New Congregational Blank. The most egregious error observed thus far is one in which the annual present indebtedness on Church property has been entered as the sum of (1) the present value of the Church building and real estate and (2) the present value of the parsonage.

The Summarizing Blanks for the use of the Classical Stated Clerks will in all probability be mailed early in the week beginning January 12th. Classical Stated Clerks will greatly help the total tentative tabulation for our entire "R" group by returning the DUPLICATE SUMMARY STATEMENT to this office as soon as they have completed the same for their individual Classes.

These Classical Summaries should carry the official signature of the Stated Clerk and if possible also the seal of the Classis. The official Reports for the year 1935 on Licensure, Ordinations, etc., should likewise be thus officially attested. Where there is "nothing to report," that fact should be entered on the Blank Form, to-

gether with the proper seal and signature and then returned. Reports from every Classis will thus be on file and the records in this office be complete in every respect.

II. The General Synod's Contingent Fund

The record, when Treasurer Warner closed his books for the calendar year, 1935, showed 37 Classes credited with payment in full on their General Synod Contingent Fund Apportionment. These 37 Classes include the following: from the SYNOD OF THE MID-WEST, all of its 8 Classes: Ft. Wayne, Chicago, Iowa, Lincoln, Indianapolis, Missouri-Kansas, Kentucky, and Zion's Hungarian; from the SYNOD OF THE NORTHWEST, 8 Classes: Sheboygan, Milwaukee, Minnesota, Nebraska, Ursinus, South Dakota, Portland-Oregon and California; from the SYNOD OF THE POTOMAC, 7 Classes: Zion's, Maryland, Mercersburg, Virginia, North Carolina, Gettysburg and Carlisle; from the EASTERN SYNOD, 8 Classes: East Pennsylvania, Philadelphia, Lancaster, West Susquehanna, Tohickon, Goshenhoppen, Schuylkill and New York; from the OHIO SYNOD, 4 Classes: East Ohio, Northeast Ohio, Southwest Ohio and West Ohio; and from the PITTSBURGH SYNOD, 2 Classes: St. Paul's and Allegheny.

There were also 7 additional Classes which were close to the goal. All of the 58 enrolled Classes will probably arrange to provide for their deficits before the Treasurer prepares his report to the General Synod. Our "R" Group should have the satisfaction of hearing, on June 10th, that the entire General Synod's Contingent Fund for 1935 has been paid in full.

December 31, 1935, ended our first calendar year for the new General Synod of the Evangelical and Reformed Church. The 1936 General Synod Contingent Fund Apportionment, referred to the Classes at their fall meetings, went into effect on January 1, 1936. For the year 1935 this Annual Apportionment was \$29,452.52, and \$26,248.99 has been received to date. By action of the new General Synod's Executive Committee, 41% (\$10,762.10) of the amount received has been remitted by Treasurer Warner to Mr. F. A. Keck, the treasurer of the New Evangelical and Reformed Church Contingent Fund, for its expenses. As treasurer of the "R" Group's fund, Mr. Warner has also paid over 23% (\$6,037.28) of it for our share of the expenses of the Executive Committee, and 36% (\$9,449.61) for the expenses of our "R" group.

FAIRVIEW PARK HOSPITAL

Fairview has just closed a very satisfactory year, a year better by far in volume of service as well as remuneration for service than its predecessor, 1934. A comparative statement of the two years is as follows:

	1934	1935
Pay and Allowance Days		
Care	23,949	25,761
Free Days Care	4,779	5,073
Total Patient Days Care..	28,728	30,834
Dispensary Visits	18,621	20,475
Occupancy Percentage ...	69.6%	74.6%
Free Work Percentage ...	19.9%	16.4%
Cash Income ...	\$139,145.60	\$145,034.62
Expense	136,622.22	144,607.16
Surplus	\$ 2,523.38	\$ 427.46

It will be seen that our volume of free work and the number of free visits in dispensary both show an increase in 1935 over 1934. It is interesting to note that this increase was made possible by very adequate support of these services from tax-derived funds. In fact, 27% of all monies received during 1935 were public monies.

We are still engaged in the work of replacing obsolete scientific apparatus and instruments and worn out items of furniture. During the year an operating table, two anesthesia machines, new beds for the

entire institution, an entirely new set of instruments for surgery and maternity were provided and, as we write, bids are being received for refurbishing the Nurses' Home which, during the last twelve years, has been obliged to get along with old furniture.

A tract of land, 160 ft. x 150 ft., immediately adjoining our southern line, was purchased from the City of Cleveland, and on this new site will be built a new power house and laundry. The building now housing these heavy services will be remodeled, enlarged and equipped for hospital purposes, adding from 25 to 30 additional beds to the institution.

The School of Nursing has an enrollment of 58 students, and there will be a class admitted on the 15th of February. Applicants must be between the ages of 18 and 35 and must qualify as to character and health, in addition to having completed a four year high school course.

Cordially yours,
Philip Vollmer, Jr.

CLASSICAL MEETINGS (SPRING) 1936

January

- 23—Philadelphia—Tabor, Rev. E. H. Romig, 5714 N. Fairhill St. (9.30 A. M.).
- 28—California—First, San Francisco, Rev. Sohei Kowta, 1746 Post St., San Francisco, Cal. (7.30 P. M.).
- St. Paul's—St. John's, Fredonia, Rev. Victor Ruth, Fredonia, Pa. (7.45 P. M.).

February

- 3—Tohickon—St. Stephen's, Rev. Howard Obold, Perkasie, Pa. (7.45 P. M.).
- Goshenhoppen—Salem, Oley, Pa., Rev. Earl G. Wolford, Oley, Pa. (9 A. M.).
- 4—Lancaster—Bethany, Rev. Harvey M. Lytle, Ephrata, Pa. (10 A.M.).
- West Susquehanna—St. John's, Rev. Ira W. Frantz, Mifflinburg, Pa. (10 A.M.).
- Lehigh—St. James', Rev. Roland L. Rupp, 127 S. 15th St., Allentown, Pa.
- Fort Wayne—Grace, Rev. B. E. Reemsnyder, 219 Seminole Circle, Ft. Wayne, Ind. (7.45 P. M.).
- North Carolina—First, Rev. Wm. C. Leyerly, Greensboro, N. C. (10.30 A. M.).
- Carlisle—St. Paul's, Rev. Francis F. Renoll, Mechanicsburg, Pa. (7.45 P. M.).
- 9—Mercersburg—Salem, Rev. S. E. Lobach, 50 W. North St., Waynesboro, Pa. (7.30 P. M.).



Dr. John M. G. Darms, Secretary

ANOTHER NEW CHAPTER—Grace Church, Canton, Ohio, the Rev. Edward G. Klotz, pastor. We were glad to have the request for a charter from this Church, which has proven its fine spirit in heroic missionary activity. The pastor linked up his men with the League with the right purpose in mind: their strengthening and that of the League. There is much virtue in enlarging one's associations and especially in the Church, where men can fellowship with their fellow-Churchmen in the East and West, North and South. As some one has said, "This League business is a give-and-take proposition," and we get more than we give in an enlarged vision, a deepened spirit, a wider brotherhood and a cooperative-let's-work-together-consciousness. Grace now has the third chapter in Canton and its precincts. With two more a Classical League would be assured. Why not NOW? The officers of

this newest group are the following: President, Fred J. Held; Vice-President, C. O. Byerly; Treasurer, George V. Wise, and Secretary, Ed J. Eicher. With a salesman as President and a wise man as Treasurer, and the cooperation of the other officers and members, this chapter should make good headway and prove a blessing to the men of the Church and to the denomination.

The Executive Committee of the League met at Harrisburg on Friday, Jan. 3, with

9 members present, who braved the storm. It was an all-day session, in which there was not a dry or dead moment. Report later.

Your Secretary will attend the meeting of the Convention Committee with brother Streich, of the Evangelical Brotherhood, which committee will meet in Buffalo, N. Y., on Jan. 17. An invitation has been received from the combined chapters and brotherhoods of Buffalo to hold the next national convention in that city in 1936.

This convention will be a joint affair of the two men's organizations in our united Church, which will shortly become one organically.

"Why, that's a wonderful program you have for your men," said a man of another Church as he studied our program. It surely is. TRY IT AND PUT IT RIGHT INTO THE HEART OF YOUR CHURCH BY ORGANIZING A CHAPTER NOW—RIGHT NOW—BEFORE LENT.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

PHILLIPS BROOKS AS A PREACHER

Text, Romans 15:19, "I have fully preached the gospel of Christ."

Although there were a number of preachers among his ancestors, on both sides of his family, especially on the Phillips side, yet Phillips Brooks had not thought of the Christian ministry as his life work, even when he graduated from Harvard College in his twentieth year. The founder of the Phillips family in this country was a minister, the Rev. George Phillips.

Phillips Brooks had set his heart on becoming a teacher because he had a high regard for that profession. After graduation from Harvard he was given a position in the Boston Latin School, which had been such a wonderful help to him in acquiring his classical knowledge. He had mastered the Latin language thoroughly and was also well versed in Greek.

It almost broke his heart when he failed as a teacher in the Latin School, and for a time he seemed entirely at a loss what to do. But he had inherited a deeply religious nature from a long pious ancestry and especially from a godly mother, so that, like Timothy, he possessed the unfeigned faith which qualified him for the Christian ministry. No doubt God saved him from becoming a second rate teacher that He might make of him a first rate preacher. His noble Christian character is an evidence that blood will tell.

He wrote a great deal in his note books. While he was teaching in the Latin School he wrote: "The choice of a profession is to a great extent the choice of a life." In some of the talks he had with his fellow students at Harvard, he heard some of them say that it seemed like throwing one's life away to enter the Christian ministry. This fear he also shared with them to some extent, and it left its influence upon him. But when he became a minister he found that they had all been mistaken, and it was a new and fresh surprise to him all his life long that the ministerial profession was a perpetual enlargement of the scope of one's being. He never spoke to young men on this subject in later years without telling them how full and free, how inexpressibly rich, was the clerical calling. He had written: "It is the five years after college which are the most decisive in a man's career. Any event which happens then has its full influence. The years which come before are too fluid. The years which come after are too solid." He was aware of the importance of these years in the history of his own life.

After his failure in the Latin School the

conviction grew upon him that he ought to become a minister of the gospel. Deep down in his heart he was already consecrated to the work of the Christian ministry though he did not then fully realize it. He had two supreme qualifications for the ministry. One was humility, and the other the growing and ripening consciousness that he was called of God.

It was an exciting and busy moment in the Brooks family when Phillips left home for the first time to attend the Theological Seminary at Alexandria, Virginia. It was a great day for him when he ventured forth into the great world about which he had read a great deal but of which he had not seen much. He wrote home his impressions of New York, Philadelphia, Baltimore and Washington. Many of his letters have been preserved and most of them are long and interesting.

When he arrived at the theological seminary he found himself among strangers, in an inconvenient room, with a bed too short for him, with no "armchair" or any of the comforts and conveniences of life, and with only the light afforded by a tallow candle. At first he did not seem to like the seminary very much, but it grew upon him as he pursued his studies, and the second year, out of all the years of his life, stands forth supreme. This is due in a sense to the fact that during this year he experienced real conversion and submitted his will to the divine will in the spirit of absolute obedience. There was but one rule to follow: he must be the man that he ought to be, and was made to be, to do always the thing that he ought to do, and then labor to bring the world which he loved to his own standards. His biographer says: "Out of this process was

born the preacher, who in turn was to play upon humanity as a lyre, evoking from it the same response which his own soul had rendered back to the choir of the immortals."

During his last year in the seminary he became a teacher in the preparatory department. He had a class of thirteen who were preparing for the seminary. He also did some preaching during this year. He wrote to his brother William: "I have undertaken this year to preach plain sermons to a small congregation of from fifty to seventy-five people at one of the stations near the seminary, and feel that I am better for the work, more and deeper in sympathy with simple, honest men, and a clearer light into what common men's minds are doing, and how they may be taught to do better and nobler things."

He had written home several times about writing his first regular sermon. He went about this work in great humility because he believed it was "the world's greatest work." "But yet," he wrote to his brother, "I tell you, Bill, I can't recall many pleasanter hours than those that I have spent in writing my two or three first poor sermons." His father wrote to him asking him to let him have the manuscript of his first sermon, which he sent him. His theme was, "The Simplicity That Is In Christ," based on II Corinthians 11:3. As a sermon, when looked at from the point of view of a congregation, it could hardly be called a success. A cruel classmate's criticism of it was that "there was very little simplicity in the sermon and no Christ." While he felt hurt at the criticism when given, years afterwards he said, "I am afraid that he was right, and I am sure that the sermon never was preached again." His mother wrote to him: "You know I wanted to choose your first text, but I am satisfied. The simplicity which is in Christ, — how beautiful! I know you have preached pure, simple gospel, and that is enough for me. I have lived to see my prayer granted, that my child might preach Christ. I am happy."

On Sunday afternoon, March 6, 1859, after preaching at the Sharon Mission, two members of the Church of the Advent in Philadelphia made him an offer of the Church. His former pastor, the Rev. Dr. A. H. Vinton, had also planned to make him his own assistant in Holy Trinity Church, Philadelphia. After consulting with his parents and friends and the bishop, he decided to go to the Advent Church, his pastor to begin on the second Sunday in July, 1859. He graduated from the theological seminary on Thursday, June 30, 1859, and the next day was ordained as a deacon.

He began his ministry in the Church of the Advent on Sunday, July 10, 1859. The first years of his ministry in Philadelphia were full to overflowing in rich interests, in deep, inward satisfaction, and in a cer-

THE SETTING SUN

When the sun is dying,
The golden west is trying
It's best for colors beaming,
Throughout the sky they're gleaming.

The sun is set, a star peeps out,
It now reflects from the fountain
spout,
Another star, and next the moon;
No quiet evening comes too soon.

The sky is lit with silver stars,
Probably Jupiter, Venus or Mars,
And other stars up in the sky;
It makes you think of God on high.

—Bobby Tosh, 9 years old,
of Philadelphia.

Written at Winchester, N. H.,

August, 1935.

tain exultant joy. He had been received by his congregation with open hearts and hands; they could not seem to do enough to show their gratitude. His services were well attended and his sermons greatly appreciated. He received a number of tempting offers from other Episcopal Churches in Cleveland, Harrisburg, Cincinnati, Providence, and even San Francisco, the latter offering him five or six thousand dollars a year salary. He declined all these calls, feeling that his duty called him to remain where he was, at least for some time. In April, 1861, about the time the Civil War began, his former pastor, Dr. Vinton, left the large Church of the Holy Trinity and went to St. Mark's Church in New York City. Phillips Brooks was immediately invited by a unanimous vote to take the vacant place. He declined the call several times, but the officers of Holy Trinity Church were persistent, and at last he decided to accept the call, much to the regret and sorrow of the members and officers of the Church of the Advent.

He began his ministry at Holy Trinity in January, 1862. He wrote to his brother William about his members: "I like them more and more the more I see them. They are kind, cordial, and full of will to work." While Mr. Brooks always excelled in talking to children, he now began to have regular services for the children. His success and influence grew from year to year. He had calls to professorships in the new Philadelphia Divinity School and the Episcopal Theological School in Cambridge, but declined them both.

After serving Holy Trinity Church in Philadelphia for almost 7 years, he received a call from Trinity Church, Boston. He declined the call. But a second call was given later which he accepted. He began his ministry in Trinity Church, Boston, on Sunday, October 31, 1869. For twenty-two years he served this congregation in the most able manner, and his popularity grew and increased until it became nationwide and worldwide. The old Trinity Church building was destroyed in the Boston fire in 1872, and the present magnificent building was erected. In 1891 Phillips Brooks was elected to the Bishopric and consecrated as Bishop of Massachusetts. But his high honor, in which he showed his administrative ability, was of short duration. He passed away on January 23, 1893, at the age of 57 years, one month, and 10 days.

Betty was playing in the yard with her wagon. Her mother happened by, stopped and kissed her. Quickly she wiped the kiss off. "Don't kiss me, Mama," she said, "I'm the garbage man." —Selected.

The Family Altar

Ambrose M. Schmidt, D.D.

HELPS FOR THE WEEK OF JAN. 20-26

Memory Verse: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Memory Hymn: "Rock of Ages, Cleft for Me."

Monday: Jesus Baptized
Luke 3:21-22

Jesus did not claim that because He was holy, He did not need to observe the Jewish ordinances. He observed all of them down to the end of His earthly ministry. It was because of His loyalty that He

THE PASTOR THINKS

That many people believe in God as "Maker of heaven and earth" but forget that He also is Maker of character and nations.

—Now and Then.

FOOD FACTS

Did You Know That:

- Food costs represent about one-third of a working man's family expenses. Of this amount, nutritionists say, from a fourth to a third should be spent for milk and milk products.
 - Monroe, Wisconsin, is called the "Swiss cheese capital" of America.
 - Only 15 artificial colors for foods are permitted under the Federal Food and Drug Administration.
 - Smaller turkeys, averaging not over 10 to 15 pounds, are now in most demand.
- These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

received the Father's benediction—"Thou art My beloved Son, in Thee I am well pleased." If we are loyal to Him, we too shall receive the Father's blessing.

Prayer: Help us, dear Lord, to use every means of grace that we may merit Thy word of approval. Amen.

Tuesday: Jesus Tempted

Luke 4:1-13

It is no sin to be tempted, but it is sin when we yield to the temptation. There is only one sure way to escape, and that is the Jesus way. "Get thee behind me Satan"—means eyes shut against sinful visions; ears closed against the tempter's voice, and lips sealed against speaking sinful words. The victory is not easily gained, but it will be ours if we strive earnestly.

Prayer: Keep Thou our feet, O God, from paths of sin, and lead us lest we go astray. Amen.

Wednesday: A Leader's Preparation

Exodus 3:1-10

Our Saviour took 30 years to prepare for His 3 years of public ministry. Few men are ready for safe leadership without years of careful preparation. We may not be called for leadership in the world or in the Christian Church, but all of us need careful preparation for faithful service. Daily prayer and earnest consecration are the best forms of preparation we can use.

Prayer: Help us, Our Father, to live in daily fellowship with Thee, that we may be found faithful in life and service. Amen.

Thursday: A Ruler's Preparation

II Kings 3:4-14

As we look over the world today and scan the list of men who rule nations, whether they be kings, dictators or presidents, we soon discover that very few of them are loyal subjects of the King of Kings. The supreme preparation that every ruler needs is a heart and mind willing and ready to follow the Ruler of all nations. You and I are called to be self-rulers, willing to be led by our King of Kings.

Prayer: Help us, dear Lord, to follow Thee wherever Thou dost lead us. Amen.

Friday: A Prophet's Preparation

Isaiah 6:1-8

How can a prophet say, "Thus saith the Lord" except his heart, tongue and lips have been touched by the Spirit of the living God? There were false prophets in Old Testament days; so there seem to be some false prophets today. Every true Christian has been called to be a prophet in His Name, and woe be to all who speak falsely, or quench the Spirit of God!

Prayer: Lord speak to me that I may speak to others in Thy Name. Amen.

Saturday—A Young Man's Preparation
Psalm 119:9-16

Of the making of many books there seems to be no end. A young man may be very familiar with the text books of school and college, but, unless he has learned and practiced the Law of God, as found in the Book of Books, and learned to know and love the Christ of God, his preparation for life has been lacking in the one essential.

Prayer: Help us, O God, to know Thy Law, and be prepared to meet and solve all of life's problems. Amen.

Sunday: Conquerors Through Christ
Romans 8:31-39

What a wonderful and very true word of St. Paul where he says, "I can do all things through Christ, Who strengtheneth me." So can you and I, but let us remember that no great victory in life can be gained in our own strength. Jesus said, "Ye shall receive power." His power. Our power to triumph comes to us from our Saviour, through His indwelling Spirit.

Prayer: Come Holy Spirit, and fill us with Thy power to fight the good fight of faith, and gain the victory. Amen.

Children's Corner

Alliene DeChant Seltzer

How I wish that every father took time to let Bob and Ned handle tools while he works at his bench, with lathe and knife, at "unlaxin'" times, and that every mother would share with Margery and even little Jane, the fun of putting on an apron and making sandtarts! A father and mother I know, shared the glowing-est togetherness with their children, that I've heard about for many a day! It was the week before Christmas, and it was done with left-over candle-stumps of many colors. They borrowed a very old candlemold from one of their country Church members, and made their very own Christmas candles! What fun it was to melt those stumps, and to watch the colors blend into . . . Yes, into the prettiest Christmas red you can imagine! The children learned, too, just how and where to place the string for the candlewicks, and how exciting it was to pour the melted wax into the eight compartments, and then, when cooled, to take out, Oh! so carefully, the new red candles! Nor could the children wait until supper-time to fit the new treasures into mother's candlesticks, and their faces glowed almost as much as the light of the candles! So here's to every parent who likes to share with his children, old, but ever new, skills. P. S.—Have you spied the new Evangelical-Reformed Church School calendar in your Church School? I'll whisper, right away, how you can get one for your home, for you will surely want one. Send 25 cents to our Dr. Paul S. Leinbach, 915 Schaff Building, 1505 Race St., Philadelphia! Then you can look at the beautiful picture on it, every day—Percy Tarrant's "The Lord of Joy", showing Jesus sharing in the joy of children. And you'll know by small picture, too, and by fine print, every Red Letter day on our Church calendar, for the whole year! Imagine knowing as soon as this, when Camp Mensch Mill opens, and when and where all our Missionary Conferences will be held!

THE PASTOR SAYS

By John Andrew Holmes

He who gives merely for the sensation of giving alms, regardless of the needs of the recipient, gives not to Christ but to himself.

SOLILOQUY OF AN ENVELOPE

I'm only an envelope, made of paper and squared into container proportions. Yesterday I was out in the woods joining in the hallelujah chorus of the forest in praising the great Spirit who gave us form and life. That was an easy and a beautiful life. Since then I have been quartered and sacked, heated and pressed, flattened and folded until all forest marks are obliterated.

But one thing I have not lost. On my face I now bear the imprint of the commanding figure of the great Master, to whom I too am subject and would give my life. He commands me to go out into the homes of rich and poor, old and young, and wants me to come into the hands of everyone of the million people comprising the Churches and Sunday Schools of the Evangelical and Reformed Church.

I'm going out to the Atlantic and Pacific, into the Southland and into the Northland. I'm going into EVERY HOME OF REFORMED CHURCH PEOPLE and fold into my bosom the tokens of LOVE AND SACRIFICE of a PEOPLE who OBEY THE CHRIST, into whose holy hands I will lay myself and all that is within me. AND ALL THE TREES OF THE FOREST, out of which I sprang, will CLAP THEIR HANDS.

—J. M. G. Darms.

The teacher had asked her class to write a short composition on the subject, "Water".

One member seemed to be having difficulty, but he turned in his paper, and here is what he wrote:

"Water is a light colored, wet liquid which turns dark when you wash in it."

Puzzle Box**ANSWERS TO — BEHEAD THE MISSING WORDS, No. 48**

1. Repair—pair—air
2. Increased—creased—eased
3. Notable—table—able
4. Glisten—listen—ten
5. Impeach—peach—each
6. Opined—pined—Ned—Ed
7. Strip—trip—rip

TANGLED PARAGRAPH, No. 6

"The energ soms shines with icy ragel; The nolg grass debns its parse-like form; And volley is the liverys scene, When faint the nus-masbe smile."

Southey, in "Winter." —A. M. S.

Teacher: "Willie! Define the word 'puncture'?"

Willie: "A puncture is a little hole in a tire, usually found a great distance from a garage."

An old Vermonter was remarkably well informed, but so very lazy that the new pastor asked him how he had contrived to learn so much.

He replied, "I just heard it—here and there—and I was too lazy to forget it." —Boston Globe.

STUDYING CO-OPERATIVES WITH KAGAWA

(Read this glowing account of an exhilarating experience)

"A seminar and sight-seeing tour of co-operatives"—so the program read. It did not seem particularly exciting when the invitation reached me about a month ago to join this seminar and tour, but now that I have gone to Indianapolis I must

All men are born free and equal, but grow up into a graduated income-tax world.—Cincinnati Times-Star.

Home Education

"The Child's First School is the Family" Froebel

CHOOSE TOYS WISELY

Louise R. Marshall

Do we use enough real thought in selecting toys for the little children whose names are on our buying list? It is so easy to drop into a store and come away with arms loaded with all manner of toys—good, bad and indifferent. Too often we are selfish when it comes to giving to those we most want to make happy, even our own children. I do not mean selfish in the sense of giving grudgingly, but selfish in that we give things that appeal to us without sufficient thought regarding the enjoyment of the final owner.

Too often we enter a toy shop with merely the knowledge of the child's age and the amount we feel we can spend, and when we are confronted with the up-to-date dazzling and glittering stock we are apt to find ourselves frankly bewildered. With counters piled high with so many things to choose from, it would seem that we should have no trouble whatever in making a suitable selection, but to choose wisely is a complex problem.

This is an age of cheap novelties of all sorts, and there is an endless variety of play equipment that is worse than useless because of its lack of durability. To buy such things is a waste of good money and harmful to the child. Such toys will not stand the hard knocks they must re-

HERE COMES THE BAND!

Here comes the band, make way,
make way!

The drummer boy begins to play;
The band strikes up a lively tune,
But what it is, I cannot say.

Down through the hall and back
again,

The drummer beats with might
and main;

The house is filled with "music" rare
And echoes with a glad refrain.

If you would know the drummer's
name

And how the band together came,
I'll tell you—to your great surprise—
The band and drummer is the
same.

A boy, just four years old today,
Who, with his drum has learned to
play

An organ called harmonicon—
While marching in procession gay.

His name? Well, William is his
name;

Some call him "Kaiser", since he
came

Into our home, and now we live
Beneath OUR Kaiser William's
reign.

—Ambrose M. Schmidt, D.D.

record an exhilarating and encouraging experience!

Perhaps 150 men and women were gathered for the opening meeting on Monday morning, December 30, in the First Baptist Church of Indianapolis. They represented denominations, state and regional councils, farm bureaus and other agencies. I was happy to see three other Reformed men among the delegates—the Rev. Claudius J. Snyder, of Mulberry, Indiana, the

Rev. J. Kenneth Kohler, of Homeworth, Ohio, and the Rev. Ernest N. Evans, Executive Secretary of the Indianapolis Federation of Churches. About a dozen of the Evangelical Synod group, mostly theological students from the Eden Seminary, attended some of the meetings. On the second day, the total attendance increased to 300.

Objects or materials that children can use again and again, rather than those that merely amuse for a time, are the ones from which it is wise to choose. A few adaptable, durable playthings are worth more than a roomful of the cheap, destructive type.

Playthings for outdoor use are especially worthwhile. They have a tendency to lead little children to enjoy their daily sunbaths. Tricycles, swings, ladders, teeter boards, sand boxes and small sets of garden tools encourage boys and girls to play contentedly in the health-giving fresh air.

The idea of "making something" never fails to entrance. No other thrill in life is ever as great to a child as the sight of something he has actually constructed with his own hands. Ideal aids may be found in such things as building blocks, log lumber, the structo sets and carpenter's chests. The initiative, resourcefulness and ingenuity developed in their use are of life-long benefit. Besides, a busy child is a contented child, therefore less of a problem.

Let us look a toy over critically before we buy it, to see just what it will do for the particular child for whom it is intended. This of course requires some knowledge of the child, himself. We should remember that a toy is really a child's tool for self-development. It will naturally give him the immediate impulse toward action, and if it is a good toy, it will stimulate his imagination and creativeness, leading him on repeatedly to new and varied purposeful efforts.

"I am greatly interested in the kindergarten movement. I hope that the time may come when all children of kindergarten age may be provided opportunities to attend publicly supported schools, especially those which will guard carefully the children's nurture and development." —W. W. Kemp, Dean, School of Education, University of California.

Have you a public school kindergarten in your community? If not, a letter to the National Kindergarten Association, 8 West Fortieth Street, New York City, will bring you information with regard to establishing one.

GOOD TIME WAS HAD BY ALL

Lady (reading paper): "Well, well, I never knew that our firemen were so childish. It says here that, after the flames were extinguished, the firemen played on the ruins for some hours." —El Paso World News.

Wife: "Is my hat on straight, dear?"
Husband (in a hurry): "Oh, yes, quite straight."

"Are you sure?"
"Yes, yes—do come along."
"Oh, dear, I must go back. You see, it is not fashionable to wear this kind of hat straight." —Bexhill Guide.

Rev. J. Kenneth Kohler, of Homeworth, Ohio, and the Rev. Ernest N. Evans, Executive Secretary of the Indianapolis Federation of Churches. About a dozen of the Evangelical Synod group, mostly theological students from the Eden Seminary, attended some of the meetings. On the second day, the total attendance increased to 300.

From the first, I was struck with the vitality and the mood of expectancy in

the delegates. This was no ordinary meeting, at which one knew exactly what would happen and in which one participated with a certain boredom. The people moved about and talked earnestly and asked questions without end. Representing many different agencies, some religious, some economic, they wanted to know each other, to share viewpoints, and to cultivate fellowship. Drs. James Myers and Benson Y. Landis, of the Federal Council of the Churches of Christ in America, received the delegates, helped them to register, and throughout the seminar gave wise counsel and direction. The Federal Council conceived the idea of the seminar and put it into effect. For its Christian statesmanship in recognizing the religious significance of the co-operative movement, the Council deserves to be heartily commended.

Dr. Arthur Holt, of the Chicago Theological Seminary, long a leader in the improvement of rural life and in the vitalizing of religion, acted as chairman of all the meetings. Tall, kindly, alert, and skillful as an engineer of discussion, he helped to develop a spirit of comradeship in the early hours of the seminar, and occasionally made discerning contributions to the thinking of the group. After an appropriate worship service, led by the Rev. Charles Lyon Seasholes of Dayton, Ohio, Dr. Holt introduced Kagawa. Those who have read "Christ and Japan" may remember that Kagawa in that book discusses what is wrong with our economic life, and then says, "The only way out is a conscious uniting of forces and a cohesion without coercion, such as characterize the cooperative movement, and the placing of production, purchasing and finance on a non-exploitative basis. . . . The cooperative movement, rooted as it is in love and brotherhood, is unquestionably an out-and-out Christian movement. . . . Personally, I am pouring my prayers and my reddest life-blood into the work of carrying forward this quiet, undramatic, economic reformation. Oh God, make haste! Teach the world's Christians the cooperative way. Set thy people in every land to the task of creating cooperatives in which thy redeeming love shall find full and free expression and realization in our day."

The work of creating Christian cooperatives may in general be undramatic, but Kagawa's entrance into the United States was dramatic enough. The Pacific Coast immigration authorities detained him on the ground that he had a communicable disease, trachoma, and it was only after the intervention of President Roosevelt that he was permitted to proceed. A few years ago Kagawa visited us and had no difficulty at all in gaining entrance. This time, however, he is frankly on a mission to establish cooperatives, and there is rea-

son to believe that political and economic forces would stop him if they could.

On the first day, Kagawa spoke on "Religious Idealism and the Cooperative Movement." He analyzed the things we need in order to live fully, showed how present economic methods fail to meet these needs, and briefly described the 7 types of cooperatives which he considers essential for our economic salvation. He concluded this address with a strong appeal for action on the part of religious people: "What we need is fully conscious economic management. We must have the principle of the Cross as the basis. We must ask all religious bodies to be in action so that they may put the principle of the Cross into operation in economic life." It was our privilege to hear Kagawa again at the beginning of the second day. He spoke then on "The Christian Conscience in Cooperatives," stressing with keen insight the difference between a cooperative whose members are concerned only with saving money and getting advantages for themselves, and a cooperative whose members are really Christians, concerned with the common welfare.

After we had heard first-hand reports of the way in which producers and consumers' cooperatives are being conducted in America and a survey of European cooperatives, we are conducted on an interesting tour by Mr. Anthony Lana, and Mr. L. H. Hull, Educational Secretary and General Manager respectively of the Indiana Farm Bureau Cooperative Association, Inc. There is not space enough in this article to describe in detail the credit unions, cooperative oil and gas stations, hatcheries, creameries, lumber and feed and farm implement organizations which we visited in Indianapolis, Marion, Wabash, Peru, Fort Wayne and Albion. I do want to give a few general impressions.

Since one of my hobbies is automobiles, I was deeply interested in the oil and gas cooperatives in Indianapolis. Here you buy oil and gas at prevailing prices, but at the end of the year you get a so-called patronage dividend, that is, you get back some of the earnings of the business in proportion to what you have bought. But the oil business fascinated me especially. Your oil is "blended" here by expert chemists, and you need never fear that you are getting an inferior product. The S.A.E. label on the can means what it says! I remember as I went through this plant the recent prosecution in Pennsylvania of dealers who sold old, screened oil, and liquids that were not oil at all, under a reputable label, and I inquired whether this cooperative oil was available in Philadelphia. My car is five years old, but it has new piston rings and deserves real oil instead of molasses! I have read the bulletins of the Consumer's Research for

several years, and such books as "100,000,000 Guinea Pigs," but I have never realized so clearly how much the making of profit debases the things that I buy. If cooperatives can give us honest products, even the utilitarian ought to support them!

The second impression has to do with the character of the men who promote and conduct cooperatives in the State of Indiana. All the leaders whom we saw and heard (they gave us all the information we wanted in the most gracious way) were unassuming, capable, and, as far as we could discover through personal contact and through a study of their records over a period of about ten years, thoroughly honest men. The manager of one of the credit unions which we visited, receives a salary of \$1500 per year, plus a 1% commission on the business he does in oil, gas and other products. He has refused an increase. I suspect there are leaders of cooperatives who do not equal this man's moral stature, but he and the others who talked with us all seemed to be "cooperative" persons in the best sense. Although we did not inquire into their Church connections, I think most of them are members of Protestant Churches.

Finally, I came away from this seminar and tour convinced that Kagawa and other cooperators offer us a sound method for making the Christian religion relevant in this economic age. One feels all too often that the things we do as Churchmen are good but have little bearing upon the most critical issues of our common life. The economic cooperative, organized by men who have Christian love in their hearts and are willing to learn the ways of love in the making and distributing and consuming of goods, may be a religious activity of the first order, and may go far to convince men that Christianity has power to save the world. Perhaps I should conclude with another quotation from Kagawa's book, "Christ and Japan": "It goes without saying that such a social and economic movement as this is not the whole of Christianity. God's love is revealed not only in the social order but also in the life of every individual. The love of God ministers to the individual intellect. It ministers to man's emotions, as in religious art. It ministers to the will of the individual in such virtues as self-control, temperance, courage, diligence, forbearance, love, loyalty and the realization of the highest self. Moreover, it gives an assurance of the immortality of the soul and furnishes for the individual various metaphysical and mystical experiences. I reject none of these individual elements. I simply insist that these strictly individual experiences of God's grace are not enough. . . . Christ is able to save not only the individual but society as well."

—F.D.W.

ADDITIONAL NEWS IN BRIEF

In Trinity Church, Philadelphia, Rev. Purd E. Deitz, pastor, preparatory service was held Jan. 8 at 8 P. M., and Holy Communion was observed on Jan. 12 at 10.15 A. M. and 7.45 P. M.

Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, recently organized a junior choir with enrollment of 36. They made their first appearance at Christmas time in new vestments. Winter Communion will be observed Feb. 2 at 10 A. M.

Immanuel Church, Indianapolis, Ind., Rev. H. F. Weckmueller, pastor, has reduced their Church debt by \$1,000. Various organizations of the Church helped in making the payment. Annual congregational meeting was held Jan. 15, preceded by a fellowship supper at 6.30.

The Cavetown Charge, Md., received a new member into its fellowship Jan. 5 at 7.15 P. M., with the birth of Edward T. Plitt, Jr., in the Washington County

Hospital, Hagerstown. Mrs. Plitt and the tiny son are reported as being in splendid condition.

First Church, Lexington, N. C., Dr. J. C. Leonard, pastor, is looking forward to the observance of the 35th anniversary both of the organization of the Church and of Dr. Leonard's pastorate, which will be celebrated Jan. 19 to 26. The new Church edifice was dedicated in 1928. This flourishing congregation has grown from 22, in 1901, to over 700 at the present time.

Church Paper Day was held in Trinity Church, Scottdale, Pa., Rev. Philip E. Saylor, pastor, on Sunday morning, Nov. 24, with the result that 9 new subscriptions to the "Messenger" were received. Christmas cantata entitled "The Lost Carol" was held in the Church auditorium Sunday evening, Dec. 22, with a large crowd in attendance. The cantata, being a story of how the most beautiful of Christmas hymns, "Silent Night, Holy

Night", was written, was well presented by the cast and well received by the audience. Offering of about \$23 was given to the St. Paul's Orphans' Home, Greenville.

Faith Church, Philadelphia, Rev. W. R. Shaffer, pastor, brought a Christmas offering, Dec. 22, of \$1,100. 11 new members were received, making a total of 76 for 1935. Over \$1,000 was paid on apportionment during the year. The deficit in current expenses has been wiped out. Attendance and interest in the whole work is good. Christmas decorations were beautiful. Annual congregational meeting for election of officers was held Jan. 13.

Christ's Church, Hagerstown, Md., Rev. H. A. Fesperman, pastor, held services Christmas Eve from 11 to 12 P. M., at which time an impressive musical program was given by the choir. On Christmas Day at 6 P. M. a beautiful pageant, en-

titled "The Soul of Christmas", was presented under direction of Mrs. R. Paul Smith and Mrs. Fesperman. Offering for Hoffman Orphanage was \$158. Christmas service at Salem was held Sunday evening, Dec. 22. Holy Communion in Christ's Church was held Jan. 5, with 560 communing. Four members were received and one infant baptized; total offering, \$577. The pastor and his family were liberally remembered during the Christmas season.

In Bethany Church, Cuyahoga Falls, O., Rev. J. Theodore Bucher, pastor, Advent sermons were preached during the 4 Sundays preceding Christmas. The children's Christmas service was given Sunday afternoon, Dec. 22. Primary and junior departments had charge of the first part and the older members of the Church School presented "A Christmas Pageant" during the second part, which was colorful and impressive. Advent was climaxed at 6 o'clock service Christmas morning. Special music added to a beautiful and worshipful service. The pastor's theme was "The Gift of a Village." The congregation gave the pastor and his family a floor lamp, with indirect light, and a number of individual gifts were received. Departments of the Church School gave several Christmas parties, as well as the Bethany Adult Bible Class, taught by the Rev. Mr. Bucher, presenting a Hoover sweeper to the Church equipment. The Church was delighted to have her 7 college students home for the holidays. The pastor spoke on "A Retrospect of Religion during 1935" on Dec. 29 and on "Memory and Hope" on Jan. 5.

In the Kannapolis Charge, N. C., Dr. Lee A. Peeler, pastor, the Central District Young People's Conference was held at St. John's Church, Dec. 18, with program

in charge of Miss Geneva Leonard, state president. Misses Myrtle McDaniel and Dorothy Jennings of the state S. S. staff, Revs. H. C. Kellermeyer and L. C. Bumgarner, Reformed and Lutheran pastors of Concord, and Rev. Kendal Shoffner of Thomasville were on the program. Although the weather was very inclement, Christmas programs presented at St. John, Dec. 22, were well attended. Miscellaneous program was given at 11 A. M. by the children's division of the S. S., consisting of recitations, dialogues and music by the children and choir. At 7 P. M. a beautiful cantata and pageant, "The Guiding Flame", was given by the young people in a very satisfactory manner. Special lighting system installed and operated by John Sills was a valuable contribution to the impressiveness of the program. Both productions were given under direction of Mrs. Lee A. Peeler, Mrs. John T. Fesperman, Mrs. Everett Sloop, Mrs. Glenn Deal and Miss Rosa Lee Cooke. Choir music was in charge of Miss Willette Berger, director and pianist. St. John's has always been noted for its excellent Christmas programs, and this year's measured up, if they did not exceed, productions of former years. Holy Communion was administered Jan. 5. St. Paul's Christmas program was given Dec. 24 at 3 P. M. Although the school is not large, the program was splendid. There was a miscellaneous program by the children and a pageant by the young people, in charge of Mrs. Harold Goodnight, Mrs. Hugh Yost and Mrs. J. F. McKnight, assisted by others. Christmas program at Keller Church was given Christmas Eve at 6:30 P. M. The pageant, "The Abiding King", was given under direction of Miss Sadie Cook. Generous treats were distributed by all 3 Sunday Schools.

was out of His mind. Mary and His brothers had attempted to draw Him away from His public ministry (Matthew 12: 46-50). Yet such plausible misgivings did not deter the Lord from His visit. Hope shone in His eyes, and love throbbed in His heart on that memorable Sabbath day, when "he went into the synagogue, and stood up to read."

But "he came unto his own, and they that were his own received him not." That is the tragic summary of Jesus' visit to His home-town.

He took His text from the prophecy of Isaiah (61:1, 2). This beautiful passage certainly was full of grace. And His brief sermon was no less so. It was the proclamation of a new era in religion, full of grace and truth. This day, said Jesus, these ancient prophetic promises are fulfilled in your ears. The acceptable year of the Lord has begun. Well did He know that His hearers were longing and looking for a military leader who would deliver them from the bondage of Rome, and make them first among the nations. But the jubilee He proclaimed was spiritual. God had anointed Him with His Spirit to bring the glad tidings of deliverance to the poor and brokenhearted, the blind and the bruised.

At first His hearers were filled with admiration by the power and winsomeness of His words. "All bare him witness, and wondered at the gracious words which proceeded out of his mouth." For a moment, under the spell of the Master's preaching, so unlike the dull dogmatism of their scribes, they forgot their pride and prejudice. But when the preacher began to apply His sermon, in personal searching ways, to their sin and unbelief, and when He aptly quoted against them some of their familiar proverbs, their admiration cooled. They questioned His authority superciliously. Was not this self-appointed teacher the son of Joseph? Did they not full well know His humble origin and His lowly kindred (Mark 6:2; Luke 4:22)?

Thus the blinded Nazarenes closed their hearts and homes to the proclamation of God's grace. Jesus closed His address with words of solemn warning (vs. 25-27), He likened His experience to that of Elijah and Elisha. There were many lepers and widows in Israel in their day, but only a few whom they could help. And these few faithful souls who sought help of the prophets were not of the chosen people, but from the ranks of the outcast — a Gentile pauper and a Syrian leper.

This reminder that they were like their fathers, who had persecuted the prophets, and the warning that even the Gentiles should enter into the Kingdom before them so enraged the Nazarenes that they broke up the meeting in disorder. In their wild fury they made an ineffectual attempt upon Jesus' life. And the Saviour left Nazareth never, apparently, to return.

Thus ended a day of grace for the town that Jesus loved. But the Master proclaimed the year of jubilee for all mankind. His message in the synagogue of Nazareth is the sum and substance of His gospel. Nazareth rejected the bearer of this glad tidings. It sealed its heart to His message and ministry. Has the world, since then, accorded Christ a more hospitable welcome?

That question cannot fairly be answered with a simple yea or nay. Certain it is that mankind's year of jubilee began with Christ. He inaugurated a new era of faith and love and hope. And His gracious gospel has not been preached in vain, nor has the modern wisdom of man made it void. The truth of Christ has brought help and healing to millions. In ways far more wonderful than Isaiah knew, the ancient Jewish prophecies are being fulfilled. And never, perhaps, has an age, in its deepest heart, looked more wistfully to Christ, as the only one to whom men can go for eternal life.

Yet how far is His redemptive work from being finished both in us and in the world round about us. The poor and

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Third Sunday after Epiphany

January 26, 1936

Jesus Declares His Purpose

- Luke 4:16-30

Golden Text: The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He has sent me to proclaim release to the captives. And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord. Luke 4:18, 19.

Lesson Outline: 1. A Day of Grace. 2. A Day of Judgment.

We have three separate accounts of Jesus' visit to Nazareth; two summary statements in Matthew and Mark (13:53-58; 6:1-6), and the graphic narrative in Luke, which forms our lesson. These three reports are in essential accord, and, most probably, they refer to the same event. They agree concerning the place, the teaching in the synagogue, the astonishment of the Nazarenes, their scornful question, and Jesus' reply. They differ, mainly, as to the time of the event. Luke assigns it to the very beginning of Jesus' Galilean ministry while Mark places it into His second journey through Galilee, which seems to be more in accord with the facts.

I. A Day of Grace. Only about a year had elapsed since Jesus had left His home in the hills to hasten to the Jordan. But in that brief time great changes had been wrought in His life. God had anointed the lowly Nazarene with His Spirit. He had called Him to become the world's redeemer from sin.

And Jesus had accepted the heavenly call. He had proclaimed the glad tidings of God's universal grace throughout Judea and Galilee. His fame as a prophet was beginning to fill His native land. People came from afar to hear Him gladly. Then, in the midst of His second great preaching tour through Galilee, the Master decided to visit His boyhood home in Nazareth.

It requires but little imagination to understand the motives that prompted Him, and the hopes and fears that filled His heart. The motive, surely, was the natural desire to proclaim the good news of salvation to those nearest and dearest to Him. Nazareth sheltered His kinsmen, and the Nazarenes were His townsfolk. There, for thirty years, Jesus had worked and played. There He had communed with God, and fellowshiped with friends and neighbors. There He had increased in wisdom and in stature, in favor with God and man. Every inch of that village, nestling in the Galilean hills, was mantled with the reminiscences of His childhood and youth. And every normal human being will readily understand the yearning love that drew the Master to the place where He had been cradled and nurtured.

We can also picture to ourselves the hopes and fears of Jesus, as He journeyed over the rocks and hills that shut in Nazareth from the outer world. How would His townsmen receive the ministry of the carpenter's son? Their reputation was proverbially evil (John 1:46). Was it likely that Jesus, whom they regarded as one of their humblest sons, could overcome their pride and prejudice, and win their hearts with His message?

Even of His own kinsmen Jesus was not sure. They had heard of His mighty words and work, but they feared that He

brokenhearted, the bruised and blind, the captives of sin and suffering—how great is their host in all the lands. And how urgent is the call that comes to us to extend the gracious rule of God in the hearts of men by consecrating ourselves to His service.

II. A Day of Judgment. There is a significant fact to be noted in the text Jesus borrowed from Isaiah. In that passage the prophet goes on to speak of "the day of vengeance of our God" (61:2). The Lord omitted that ominous reference from His gospel sermon. He preached the acceptable year of the Lord. There was no vengeance in that, only grace and forgiveness for all who repented and believed.

The acceptable year of the Lord was the Jewish jubilee (Leviticus 25), which was intended to cure four major evils, viz., slavery, debt, pauperism, and the alienation of the land from the people. It was legislation that represented the Jewish ideal and hope of national life. But it never worked. It remained a dead letter, until Jesus came. It remained for Him to say, "This day is the scripture fulfilled in your ears."

Yet this fulfillment is not unconditional. Jesus omitted Isaiah's reference to the day of vengeance, because there is no thought of vengeance in the heart of the Father whom He revealed. But the love of God does not cancel His eternal laws of the spirit. The soul that sinneth must die. Men who spurn the grace of God must face His judgment, here and hereafter.

Nazareth turned its back upon Jesus, and He left the mountain village never to return. But for Him, we had never even heard of Nazareth. His name alone redeems it from oblivion, and, at the same time, condemns it. We only remember it to censure it for its folly, and to pity it for its blindness.

Thus it is with all who reject Jesus, be they persons or nations. He comes to bestow mercies and blessings. Freely He gives the abundant life to all who accept His gospel. Those who spurn or scorn Him, reject the riches of God's love. Their portion must needs be desolation and despair.

We may speak with more restraint and less dogmatism than did our fathers about the day of judgment. We may not be able to conceive of its nature in terms of physical anguish and endless duration. But that must not blind us to the solemn fact that to reject Christ is moral and spiritual suicide.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.
Jan. 26—Basic Principles of Our Church.
Eph. 2:19-22. (Denominational Day)

Our Church is now known as the "Evangelical and Reformed Church". Before June, 1934, it was called The Reformed Church in the United States, but at that time a union was effected between the Evangelical Synod of North America and the Reformed Church in the United States. To state the basic principles of our Church would mean that we mention the doctrinal standards of both of these former bodies. It is sufficient, however, to indicate what the name of the united Church implies, for in this name its fundamental principles are set forth.

The name "Evangelical" is a very good name, perhaps one of the best names that can be given to a Protestant Church. Its root meaning, of course, goes back to the word "Evangel", which means good news, the gospel. It distinguishes those Churches whose authority rests in the Bible or the gospel from those who base their authority upon the Church or the Pope. When, in 1817, the Lutheran and Reformed Churches in Prussia formed a union this was called "The Evangelical Union of Prussia". When members of this German Church migrated to America around 1840 and settled in and around St. Louis, they

called themselves the "Evangelical Union of the West", but later changed the name to "The Evangelical Synod of North America". While this body held to the Heidelberg Catechism, to Luther's Catechism, and later to a Catechism prepared by itself, it at the same time affirmed that its ultimate standard of faith was the Word of God. Because of this fact the Evangelical Synod is sometimes spoken of as a non-confessional Church in order to distinguish it from the Lutheran, who hold to the Augsburg Confession and Luther's Catechism, and the Reformed, who hold to the Heidelberg Catechism.

The name "Reformed" is also a very good name. It is older than the name Lutheran, or Presbyterian, or Methodist, or Baptist, or Congregational, or United Brethren. At the time of the Reformation in 1517, all of those who protested against the Roman Catholic Church were called "Reformers", and such they were. They tried to reform the Roman Church. In 1529, at Marburg, a conference of the Reformers was held to settle certain differences, principally on the Lord's Supper, which had developed among them. When they could not agree Luther and his followers walked out and from that time they called themselves "Lutherans", while the others, especially the followers of Zwingli, continued to be called "Reformers", and when the word becomes an adjective or a descriptive noun it appears as "Reformed". When the Reformation movement spread into England and Scotland the Reformers in the former called themselves the Church of England, and later Episcopalian, after their form of government, and in the latter, Presbyterian, also after their form of government. But in Germany and Switzerland, in France and Holland, as also in Hungary, they continued to call themselves "Reformed".

When the migration to America from these countries set in in the 16th and 17th centuries, these people formed here "The German Reformed Church", which in 1869 was changed to "The Reformed Church in the United States".

The Reformed Church from the beginning emphasized the Bible as its ultimate authority. At the time of the Reformation there were three great fundamental principles clearly set forth. They were, justification by faith, the Bible as the only rule of faith, and the universal priesthood of all believers.

The Reformers stood for all three of these, but the Lutherans emphasized justification by faith, whereas the Reformed laid greater stress on the Bible as the rule of faith. This difference of emphasis goes all through and marks the essential difference between the Lutheran and the Reformed Church.

The Reformed Church gathered together its beliefs in a little book, the Heidelberg Catechism, published at Heidelberg, Germany, in 1563, which is generally accepted as its doctrinal standard. In some other countries where the Reformed Church was established they added several other symbols as their basic doctrines.

The government of the Reformed Church is presbyterian. That simply means, it is governed by elders, for presbyter is only the Greek word for elder, just as episcopos is the Greek word for bishop. These things would become much simpler for us if we knew Greek or if these high sounding Greek words had been translated for us into common every day English.

Now, every Church is distinguished from other Churches by just three or four things. These are, doctrine, government, worship, and the way of life or piety or work. If you wish to know the basic principle of your Church you must study its doctrine; you must know what it believes and holds for truth; then you must study its government, its organization from the congregation all the way up to its highest body; then you must study its worship, what its conception of worship is, what forms it uses, is it liturgical or

free, is it objective or subjective; then you must also study its operations, its work, its standards of ethics, its expressions of the Christian life. Thus you can see what an interesting field of study is opened up for you. As you work your way into the inside of its life and history you will come to understand your Church better and love it more.

A Letter to the Editor

LET'S GET EXCITED ABOUT IT

In the issue of the "Messenger" of Dec. 2nd, we are cautioned not to get excited about one of the many problems which confronts our united Church—the liturgical question. However, we can hardly agree with Paul John that it is the better part of wisdom to refrain from excitement. Excitement is a sign of life; it is a real part of life. Only suffering and decrepit people are isolated from excitement. To lack strength to endure the excitement of life is a sure sign of approaching death.

The tendency to shun excitement is the most devastating weakness within the Church. We don't get excited over the one sheep that quietly strays from the fold. Only the executive secretaries and editors, not the pastors, elders, deacons, members, get excited about our diminishing apportionments, board debts, and Church paper deficits. We don't get excited about the un-Christian aspects of our social and industrial order, save for a few moments of discussion at Synod meetings; but that does no harm. And now in these most critical days for the Evangelical and Reformed Church, when a new Constitution is to be adopted, a new hymnal and liturgy prepared, our Boards and institutions merged, so that we may have, in the real sense of the word, A UNITED CHURCH, we are cautioned not to get excited. Surely these are days when the pages of the "Messenger" should be flooded with discussions from the pens of excited pastors and lay leaders. This is not the time to abandon our many urgent problems on the doorstep of the Executive Committee for solution.

Now there are a few things in the liturgical question about which the writer is really excited. We are to have a new liturgy. A committee has been appointed to prepare a liturgy for the Evangelical and Reformed Church. That much is certain. But much is yet uncertain. To begin with, the members of the committee to prepare the liturgy are not representative of the liturgical interests of the Church. It is too much to expect of any committee to prepare a liturgy that would be adopted by every congregation. There will yet remain our free Churches which, as in the past, will continue to use a free service. That is their privilege, and that right is guaranteed in the Constitution. However, knowing the grounds for several appointments to this committee and entertaining the conviction that the committee is not representative of the liturgical interests of our Church, leads one to question seriously whether the committee, as now constituted, will even be able to submit a liturgy that will meet the general approval of the pastors of liturgical Churches. The members of this committee should have been well chosen men, representative of every liturgical viewpoint in existence throughout the Church, not extremists, neither amateur liturgists, but men who by study and experience know and appreciate the vitality and reality in well ordered liturgical worship.

But the situation becomes still more uncertain in the light of the new Constitution and in the light of what others prophesy as a possible outcome. In the proposed Constitution we are told, "Congregations are allowed freedom in worship." But in connection with this sentence we read: "When a liturgical service is pre-

ferred, the forms and order of worship that are set forth in the book of worship and in the hymnal approved by the General Synod should be followed as accepted norms." Surely there is nothing in the Constitution to prevent a pastor from organizing and using a freakish and nondescript type of free service, neither is there anything in the Constitution to prevent the Area President from calling upon the pastors to use the liturgy adopted by General Synod, even though it may be very unsatisfactory to the pastors. On the other hand, Paul John suggests that "no matter what kind of 'Order of Worship' may be decreed for use, eventually, by the General Synod, most congregations and pastors will do exactly what they did in the past—do as they please about it." Here are two dangers which must be avoided in the interest of a strong, united Church—autocracy and anarchy. The first danger is rather remote, but its possibility is inherent in the Constitution. And there is absolutely no occasion for an unliturgical group to saddle a liturgy upon the liturgical groups of our Church. It is more probable, however, that we will meet with the second danger, which is equally deplorable. And there is no need for pre-

paring a liturgy which will be flouted by the liturgical groups. Therefore, we suggest that the situation be remedied at the next meeting of General Synod in the following manner:

1. That the present committee be discharged.
2. That a committee representing all the liturgical viewpoints in the Church be appointed.
3. If it is not deemed advisable to appoint a representative committee, the matter of preparing a liturgy be tabled indefinitely, and the congregations allowed to use whatever liturgies are in usage throughout the Church.

Bomberger and Nevin, if Paul John surmises correctly, may be "reviving the old controversy in heaven." But in whatsoever fashion and wheresoever these venerable saints may now be settling the mooted questions of liturgics, it remains for us the living to face their unfinished task upon earth in realistic fashion, not in their spirit. Unfortunately that spirit has been invoked. But it is not too late to prevent its influence to mar the future glory of our UNITED CHURCH.

—Ichabod.

count Bearsted, head of the Shell Oil interests, and Simon Marks, British chain store magnate, have sailed for New York with the proposal and will consult American Jews who are powerful in finance in this deportation of their co-religionists from the Reich. The number involved would be no fewer than 100,000 and might possibly reach 250,000.

Net disbursements of the Veterans' Administration for all purposes during the fiscal year 1935, which ended last June 30, aggregated \$618,522,341.50, according to the annual report issued by Brig. Gen. Frank T. Hines, Administrator of Veterans' Affairs.

Visitors to the Texas Centennial this year, marking the 100th anniversary of the State's independence, will traverse a highway named in honor of Will Rogers, the Chicago to Los Angeles route, which traverses Oklahoma and the Texas Panhandle.

An offer of a \$5,000 scholarship in any American college or university for an essay on the subject "How Can America Stay Out of War?" was made Jan. 5 by Eddie Cantor, stage, screen and radio comedian. The title of the essay was suggested by Newton D. Baker, former Secretary of War. The judges will be the presidents of the University of Chicago, City of New York College, Stanford University and Vassar College.

The Supreme Court by a two-thirds majority vote, Jan. 6, declared the Agricultural Adjustment Act (the AAA) unconstitutional. The AAA was held by the court majority to be an invasion of the rights of the States to regulate their local activities. It specifically banned the use of processing taxes to regulate crop production. Payments under the AAA were \$1,200,000,000 in various benefits and administrative costs under its program for restoring prosperity to farmers, according to official estimates.

President Roosevelt, Jan. 6, submitted his budget to Congress with recommendations for a total of at least \$6,752,000,000 to finance the multitudinous Federal activities for the fiscal year beginning July 1, 1936, and ending June 30, 1937. The figure for recovery and relief the President said he would submit later.

Edwin Barclay, former Minister to the United States, was installed Jan. 6 as President of Liberia for 8 years more. Mr. Barclay was named Provisional President in 1931.

38 South African mining students arrived Jan. 6 in New York for an educational tour of the United States.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Japanese all over the world celebrated Dec. 31 the end of the Year of the Boar, a year of fierce aggressiveness, and started greeting the Year of the Mouse, a year of kindness and good will. Each year in a 12-year cycle is named for a different animal. Thus, 1936, the Year of the Mouse, will be followed by years of the cow, tiger, rabbit, dragon, snake, horse, sheep, monkey, bird, dog and then boar, again. A new year means to the Japanese the start of a new life.

The Japanese export trade was up 16% compared with last year and 130% compared with 1931.

It was reported Dec. 31 that a Swedish Red Cross unit near Dolo, on the Ethiopian-Ionian Somaliland frontier, had been destroyed by Italian bombing planes Dec. 30.

The resignation of Franklin C. Hoyt as Federal Alcohol Administrator was officially announced at the White House Jan. 1. The retiring official had set up machinery for handling the problem after codes were abandoned.

The American Red Cross began the new year with a membership of more than 4,000,000, according to Admiral Cary T. Grayson, national chairman.

The largest immigration in the history of Palestine occurred in 1935 with the entry of 61,541 Jews.

12 persons were killed in a crash of a British plane in the Mediterranean off Alexandria, Dec. 31. James C. Luke of Philadelphia was one of the victims.

The demand of Republican National Chairman Henry P. Fletcher that the radio broadcasting systems afford to the Republicans an opportunity to answer President Roosevelt's address of Jan. 3 was acceded to by the National Broadcasting System.

Dr. Edwin Grant Conklin, Princeton biologist, was elected Jan. 2 at St. Louis to become president of the American Association for the Advancement of Science.

Motor vehicle fatalities reached a new high record of about 36,400 in 1935, the National Safety Council reported Jan. 2.

The decoration of Commander of the Order of Orange Nassau has been conferred on James G. McDonald by the Queen of the Netherlands in recognition of his work as High Commissioner for Refugees from Germany.

The voice of President Roosevelt was

heard around the world Jan. 3 over one of the most extensive radio hook-ups ever arranged. The President's address on the state of the Union, was made to the joint session of the Senate and House of Representatives in the chamber of the latter body. The President divided his message to the 74th Congress between a discussion of world affairs and American neutrality, and an attack on the opposition of the New Deal. It was the first night message since President Wilson's war call.

The gates of Polish prisons were opened Jan. 3 to release nearly 27,000 inmates under the amnesty voted by Parliament shortly before Christmas to commemorate the new Polish Constitution.

A permanent neutrality policy for the United States, intended to keep this country clear of military or economic entanglements which might drag it into war, was offered to Congress Jan. 3 as the first business desired by administration forces.

New and drastic laws designed to curb illegal immigration into Palestine were proposed Jan. 3 by the Palestine Government.

More than 9,000,000 German boys and girls between the ages of 10 and 18 years face conscription in the new Reich Youth League under National Socialist supervision and control, according to recent plans announced by the Reich Youth leader.

Intensification of the Federal war against organized crime through expanded activity by the Department of Justice and development of co-operation with local enforcement agencies was urged Jan. 4 by Attorney General Cummings, in his annual report to Congress. He asked Congress for legislation placing revolvers and pistols under the regulation and control of the Federal authorities.

The nation's death rate from all causes as indicated Jan. 4 in reports from 86 cities to the Department of Commerce remained unchanged in 1935 as compared with 1934. The rate in both years was 11.4 per 1,000 of population for the 86 cities as a whole. The highest mortality rate was in the Negro population of Washington, D. C., where 23.5 per 1,000 died.

The World Jewry is to be asked to finance an exodus of Jews from Germany. Three of the leading representatives of British Jewry—Sir Herbert Samuel, former High Commissioner to Palestine, Vis-

Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor
440 N. 7th St., Lebanon, Pa.

New Year Greeting in Japan. For the New Year in Japan, Rev. Marcus Engleman of Wakamatsu tells us, the Japanese decorate with "Shochikubai." This "Shochikubai" is an arrangement of pine branches, bamboo and plum blossoms, fixed together in bunches of various heights. These are placed in front of large residences and business places to lend color and meaning to the New Year festivities. The pine branches since they are always green, signify vitality and long life; the bamboo symbolizes strength because even though it sways in the wind it does not break; the plum blossoms which blossom in the winter, stand for hardness. Is this not an interesting New Year greeting and wish?

For 11 years now, representatives of 11 national organizations of women have been sent from all parts of the United States

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to Washington, D. C., to the Conference on the Cause and Cure of War, to discuss the national and international problems that disturb and threaten the peace of the world, and to search for effective solutions. At the 10th Anniversary Conference last January the decision was unanimous that there is still much work for the women to do and that we must go forward. The British Peace Ballot has shown the power of public opinion when it is crystallized into a will for peace. The opening of this Conference, to be held in Washington, D. C., Jan. 21-24, will be devoted to a discussion of the critical situations that have arisen in the past year, and in the afternoon Carrie Chapman Catt will lead a forum to study what we now know of the causes of war and their prevention. Mrs. Roosevelt, Mrs. Catt and Miss Courtney, organizer of the Women's Peace Crusade in Great Britain, will speak at the banquet on Wednesday evening. There will be a discussion of the political and economic changes now necessary if our peace machinery is to be made effective, a presentation of the problems involved in preserving American neutrality in time of conflict. National defense problems will be considered and time will be devoted to a critical analysis of our national policies in the next election and the effect they may have on all peace efforts.

At the Winnebago Indian School. This past month one of the older boys has been made supervisor of the small boys during playtime. He has charge of about 30 lively ones, and is kept busy thinking of new games and entertainment to keep them out of mischief.

What a grand treat it was for all at the Indian School when Rev. Mr. and Mrs. Auler, missionaries from Honduras, came to visit! Their stay was not nearly long enough to satisfy both the staff and the children, who enjoyed the interesting talk and pictures immensely. It is surprising that none have as yet left for Honduras, where bananas may be bought for 3c a bunch!

The Thank Offering Service of the W. M. S. and the G. M. G. of St. John's Church, Schuylkill Haven, Pa., was held Sunday evening, Dec. 1. The Guild girls presented the beautiful play, "Elizabeth of Hungary", in a very creditable manner. The play is based on historical fact and all the scenes were laid in the Church at Wartburg, Germany. The appropriate costuming in charge of Mrs. Bowen, Mrs. Kramer and Mrs. Mould, and the lighting effects in charge of Robert Dohner, added much to the success of the play. With the ingathering of the Thank Offering, a fitting service was used in which were represented "The Voice from the Shadow", and then the "Voice from the Light", and Mrs. Joseph Byerly sang "The Light of the World is Jesus" and "O Happy Day." Miss Marion Palsgrove explained the quilt top and the H. S. Annual which were on display. The quilt was composed of squares of muslin on each of which was embroidered a picture representing some Bible incident. The embroidery was done by the 5th and 6th grade girls of the Chen Teh Girls' School in Shenchow, China. The Annual was the 1935 issue of the H. S. Department of Miyagi College, Sendai, Japan.

The W. M. S. of First Church, Lebanon, Pa., held a very impressive Christmas program on Dec. 31 with 22 members present. Miss Elsie Bickel used "Pondering in Her Heart", a Christmas worship service, which was interspersed with Christmas hymns sung by Miss Sheffy, a member of the Society. For this service, a beautiful picture of the Madonna Child was used which Mrs. Happel, the pastor's wife, had brought from Europe several years previous. Mrs. Happel also told some interesting experiences in connection with the securing of this picture. Miss Olean Hartz, dressed in a quaint old lady's costume, interpreted

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"Worship in My Life", an old lady's idea of real religion in the heart. A Christmas and New Year greeting from Mrs. Leich, president of the W. M. S. G. S., was also read and enjoyed.

The Annual Banquet of the Missionary Mothers and Daughters, under the auspices of the W. M. S., was held in St. Paul's Church, Lancaster, Pa., on the evening of Dec. 30. The program was conducted around the banquet table. The principal address of the evening was given by Mrs. Raymond Herr. Mrs. T. A. Alspach spoke for the missionary mothers and the response for the daughters was made by Miss Ann Buckwalter of the G. M. G.

A program of carols formed a part of the musical program, with Miss Carol Hershey presiding at the piano. Mrs. Emily Nutto Brown, soprano, pleased the audience with a beautiful solo. Mrs. W. A. Winger also sang. This banquet program helped to make a closer unity between the W. M. S. and the G. M. G.

BOOK REVIEWS

The Epistle Selections of the Ancient Church, by R. C. H. Lenski. The Lutheran Book Concern, 55 E. Main St., Columbus, O. 932 pp. Price, \$4.50.

This is the latest volume in a series of homiletical works that bears the stamp of a master's hand. Each of Professor Lenski's books numbers approximately 1,000 pages, packed with exegetical learning and homiletical wisdom. Books of this type are rare today. They are fashioned after the "Postillen" of former generations. Today we have books of sermons and exegetical commentaries, both in profusion. But one rarely finds a book like the one under review, which combines exegetical and homiletical features of high excellence.

The author adheres strictly to the order of the Church-year in his exposition of the Epistle Selections of the Ancient Church. Moreover he carefully notes the division of the Church-year into its two halves (Festival and Non-Festival) and of each half into its appropriate cycles and seasons. He sums up, in concise headings, the spiritual significance of each subdivision as gleaned from the Epistle lessons. The book, thus, treats 64 lessons, covering the Sundays and festivals of the entire Church-year from Advent to the end of the Trinity-season.

First, each lesson receives a scholarly exposition, based on the Greek original. Then follows a long section, entitled "Homiletical Aid", which contains numerous suggestive outlines of sermons. The exegetical portion reveals the competent New Testament scholarship of the author, and the homiletical part, in its popular and practical approach, manifests preaching skill of a high order.

In his Preface, Professor Lenski speaks of the advantages of "pericope preaching as compared with the history of preaching in the Calvinistic denominations." He also speaks with some disparagement of "preachers whose idea of a sermon is an essay on a subject derived in some way from a text." Such preachers, he affirms, "will find no satisfaction in using the ancient epistle texts; they will prefer texts composed of a single verse, just long enough to supply the subject they desire. It is to this stage that the Calvinistic *lectio continua* has degenerated in modern times."

In general, one may agree with Dr. Lenski's severe judgment in the matter of topical preaching, venturing, at the same time, to remind him that textual, or pericopial, preaching has by no means been confined to Lutheran Churches. Yet it is true that topical preaching dominates the American pulpit, and that textual exposition is a neglected, if not forgotten, art, much to the spiritual devitalization of our homiletical diet.

For this reason I desire to recommend this volume to our clergy. The sermonic themes presented and discussed are doctrinal throughout. Moreover, in their treatment they are soundly Lutheran. They move strictly within the closed circle of the traditional system of Lutheran dogmatism. It may be questioned, therefore, whether the volume fully meets the spiritual and social need of our times.

But the reviewer is quite convinced that non-Lutheran preachers, as well as the members of the author's spiritual household, could well afford to substitute this weighty volume for triple its weight in popular sermonic literature. The study

and use of it will deepen any man's preaching.

—Theo. F. H.

The Mystical Body of Christ, by Msgr. Fulton J. Sheen. Sheed & Ward. \$2.50.

This is one of the three essential recent books dealing with the nature, function and characteristics of the Christian Church. The other two—the one by W. A. Brown and the other by P. Carnegie Simpson—have been searchingly and wholesomely criticized in the "Messenger" by Dr. Macfarland. They are, of course, by representative Protestant scholars, and the approach is nobly evangelical. **The Mystical Body of Christ** is, on the contrary, the product of one of the most brilliant and fascinating minds within the Roman Church in America. Dr. Sheen, though but 40 years of age, is one of the supreme preachers of our generation. In England he is considered one of the three or four greatest preachers coming from American shores; and, despite what we may call dogmatism (which has, at any rate, the very uncommon virtue of being definite!), **The Mystical Body of Christ** is a book of great erudition and profound insight.

Monsignor Sheen is very frank in his criticism of contemporary Protestantism. "During the days when Protestantism was strong," he says, "it was necessary for apologists (Roman) to emphasize the external structure of the Church, its hierarchy, its apostolicity, and its visible marks. But now Protestantism has reached a stage where its Churches no longer claim to be Divine or to be deposits of Divine Revelation. Protestantism has dissolved either into (a) individualistic types of religion in which each man's subjective religious experience determines the God he will worship or the altar he will serve, or else (b) into the purely social form of religion as developed by the International Congresses of Stockholm and Lausanne . . . in which the bond between Churches is external and communal, but not internal and spiritual . . . in other words, Protestantism in great part has ceased to be Christian." However much we may differ with Dr. Sheen's diagnosis of Protestant weakness, and his all-too-easy dismissal of what we believe to be essential realities of evangelical religion, we share in his conviction that, for our Church as for his, the immediate task of the universal Church is no longer defensive; no longer on the offensive; but on the descriptive—revealing herself to hungry hearts and minds as the Bread of Life.

There are signs and tokens that we are about to witness the most intensive study of the Church since the Reformation. If so, what Dr. Sheen has to say will have to be given serious consideration. This book, together with those of Brown and Simpson, offers a splendid basis for study and, for our ministers, should suggest a rewarding series of sermons.—H. D. McK.

The Fatherly Rule of God. By Alfred E. Garvie. 256 pp. \$1.25. Abingdon Press.

This is a study of Society, State and Church, and its timeliness in this particular hour of history should be evident to all. The author is principal emeritus of Hackney and New Colleges, London, and is frequently called "the Nestor of theologians." The menace of Nationalism is so great in our time that we should all be glad to avail ourselves of help from so high an authority, in order to understand both the gravity of the situation and the importance of applying the best minds in the Churches to a study of the problem. The "British Weekly" calls this book "solid, sagacious, provocative and challenging." —L.

Christ for Every Crisis. By Dr. Walter A. Maier. 174 pp. \$1. Concordia Publishing House, St. Louis.

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—P.

OBITUARY

CLARENCE CLAPP, SR.

Clarence Clapp, Sr., 63, prominent attorney, citizen and Churchman of Newton, N. C., died suddenly Wednesday morning, Jan. 1, at his home on N. Main Ave. The news of his sudden death came as a distinct shock to the entire community. He had appeared to be in good health, although he had been undergoing treatment for a heart affliction. He was in his office the previous day and had appeared for a client in Recorder's court. Suffering a severe heart attack, early in the morning, a physician was called but arrived after Mr. Clapp had died.

Mr. Clapp was a son of the late Rev. Dr. Jacob C. Clapp, who for about 30 years was president of old Catawba College and held pastorates in a number of Reformed Churches. He was an elder in Grace Church, where he had been teacher of the Men's Bible Class for many years. He had represented his Church in the North Carolina Classis and Potomac Synod, and had represented Classis in the General Synod meetings, including the one held in June, 1934, which resulted in the merger. His education was received at old Catawba College, class of 1892, after which he studied theology at Ursinus College, then pharmacy at Johns Hopkins University. He established a drug store in Newton, continuing in this business for several years. Later in life he entered the law school at Wake Forest College, became a practicing attorney, and had engaged in

this profession for the past 7 years. He was a trustee and treasurer of Catawba College for several terms, being one of the most active members of the Alumni Association while the college was located at Newton. He was associated with numerous business enterprises in Newton, a Mason, a Shriner and a member of the Junior Order. He was regarded as one of the most active and valuable men in the county. For several years he was a member of the Catawba County Board of Education and had been chairman of the Board for the past two years. At one time, he was Mayor of Newton and served as town clerk for several years.

He is survived by his wife, who was Miss Vivian Patterson, of China Grove; two sons, Clarence, Jr., and Frank, and by 7 brothers and sisters. Funeral services were conducted on Jan. 3 at Grace Church, with the pastor, Rev. Carl H. Clapp, officiating, assisted by Rev. C. C. Wagoner, of Conover. Interment was made in East View Cemetery.

ELDER R. H. SCHMICKLE

Mr. Robert H. Schmickle, 72, of 1816 Washington Blvd., Easton, Pa., one of the most active and beloved elders in the old First Church, of Easton, passed away in the Post-Graduate Hospital, New York City, on Saturday, Dec. 7. He had entered the institution about 3 weeks before for surgical treatment. Born in Bushkill Township, Northampton County, son of the late William F. and Elmira Schmickle, he had resided in Easton for the past 30 years. Mr. Schmickle was undoubtedly one of the most active and dependable elders in our denomination and frequently represented the congregation on the floor of Classis and Synod. For many years he had been one of the most faithful teachers in the Church School. From 1916 to 1924 he was president of the Northampton County Sabbath School Association, and since 1924 had been one of the vice presidents. It was recognized that he was one of the most efficient leaders the County Association ever had and he gave his time and money freely in furthering the work of the organization. He was a delegate to many State meetings and had a wide acquaintance among Church School workers throughout the State.

For many years Mr. Schmickle was foreman of the tool department of the Ingersoll-Rand Co., at the West Easton plant, but for the last few years he had been engaged in installing oil burners. He is survived by his wife, Mrs. Della Schmickle, a brother, William M., of Easton, and two sisters, Mrs. Anna Beitel, Easton, R. D. 2, and Mrs. Mary Uhler, of Nazareth, Pa. The funeral was conducted at the home on Wednesday, Dec. 11, Elder Schmickle's close friend, Dr. Charles H. Rominger, of Cedar Crest College, being in charge.

THE REV. PROFESSOR GEORGE FULMER MULL

George Fulmer Mull, A.M., Litt.D., for 48 years a member of the Franklin and Marshall College faculty, died Dec. 22, 1935, at the General Hospital after an operation. He was 84 years of age. Slight but vigorous, the elderly student of the classics retained a close interest in the institution after he retired in 1927 and became emeritus professor of Latin. He marched in the academic procession at the inaugural of Dr. John A. Schaeffer as president two weeks before.

The sudden death, coming after his intimates and college alumni had seen him at the inaugural came as a shock and brought numerous tributes today.

Dr. H. H. Apple, president emeritus of F. and M., commented: "From the time of his graduation from Mercersburg College he has given 54 years—a life long service—to the profession of teaching. He honored it with distinguished efficiency and remarkable grace. For 40 years his life and work have been given actively to Franklin and Marshall College in thorough

instruction, loyal co-operation with the highest ideals of sound education, and advancement of college administration with a deep sympathy and helpfulness to his students. He has long been recognized as one of the great teachers of America who brought to his task ripe scholarship and enriched his work with the finest qualities of personal character and the sacrifice of a burning zeal for usefulness."

Judge William H. Keller, president of the Superior Court, commented: "I had a great admiration and warm affection for Doctor Mull. It began in my college days and grew with the years that followed. I know of no teacher who had a greater or better influence on his students than Dr. Mull. His love of truth and hatred of sham, his championing of what he felt was right and his uncompromising opposition to what he considered wrong, his kindly interest in the young and his helpful counsel to those in doubt or trouble, were an inspiration to thousands of his students; and they repaid him with a depth and warmth of affection not often attained by men. When I read, the other day, of Dwight Morrow's statement that 'the college, in your sober moments, means a lecture room, with a real man leaning over a desk—a real man, by the side of whom many of those who are now called great are shriveled into nothing,' my mind reverted naturally to Dr. Mull. He was a great and a good man."

Dr. Mull was born at Reading, Oct. 7, 1851, the son of Aaron and Sarah Ann (Fulmer) Mull, the eighth of ten children and had his early schooling in the public schools of Sinking Spring, to which place his family moved. Later he attended Palatinate College, Myerstown, afterwards named Albright College, and then was at Freeland Seminary, Collegeville, since called Ursinus College. He was graduated from Mercersburg College, Mercersburg, Pa., with the degree of A.B., in 1872, and in 1876 from the Mercersburg Theological School of the Reformed Church, following which he studied for a year at Leipzig University, Germany.

On his return to the United States, he taught Latin at Mercersburg College, 1877-1880, after which he was a clerk in the Pennsylvania Dept. of Public Instruction, Harrisburg, Pa., 1881-1884. He then became the rector of Franklin and Marshall Academy, Lancaster, during the years 1884-1886. In 1886 he was made adjunct professor of English Literature in Franklin and Marshall College, and in 1890 adjunct professor also of Latin. He became professor of English Literature and assistant professor of Latin in 1891 and in the following year he was made professor of the Latin language and literature, which position he held until his retirement in 1927.

After he became a member of the faculty of Franklin and Marshall College, he was ordained into the ministry of the Reformed Church in the U. S. He was secretary of the faculty of F. and M. for 33 years, and the corresponding secretary of the Board of Trustees of the college for 17 years until the time of his retirement. He received the degree of A.M. from Mercersburg College in 1875, and in 1910, the degree of Litt.D., from Franklin and Marshall College, when Dr. Henry H. Apple was inaugurated president. Dr. Mull was a highly esteemed teacher, and held the affection of his students, as was evidenced when at the close of 40 years of teaching in the college he was presented with a gold watch by the alumni. He was married Oct. 11, 1877, to Anna Frances Higbee, of Mercersburg, Pa., in the Reformed Church there by the father of the bride, Dr. Elnathan E. Higbee, superintendent of public instruction in Pennsylvania. Dr. Higbee had been the professor of Church History and Exegesis at Mercersburg College. Mrs. Mull died April 1, 1928, while on a visit to her brother, Rev. E. Lewis Higbee, at Emmitsburg, Md. Two daughters and a son survive: Mrs. S. V. Hostermann, 433 W. James St., Mrs. J. Howard Bursk, 332 N. Duke St., and Elnathan H.

Mull, 649 N. Pine St.; together with six grandchildren, Mrs. Hugh J. Caldwell, 433 W. James St., and George Mull Hostermann, Milton, Pa., children of Mr. and Mrs. S. V. Hostermann; and Katherine Mull Bursk, Edward C. Bursk, 332 N. Duke St., and Mrs. Elwood Swift, Philadelphia, children of Mr. and Mrs. J. Howard Bursk, and Muriel Mull, of Lancaster, the daughter of Elnathan Mull. There are also five great grandchildren.

The funeral was held at his home, 431 West James St., privately, at 10:30 A. M., Dec. 24, with interment in Greenwood Cemetery.

TRIBUTE BY THE FACULTY OF FRANKLIN AND MARSHALL COLLEGE

"Dr. George Fulmer Mull was associated with Franklin and Marshall College for almost 50 years. After having served as Rector of Franklin and Marshall Academy for two years, he was chosen in 1886 as Adjunct Professor of English Literature and Latin in Franklin and Marshall College during the Presidency of Dr. Thomas Gilmore Apple. In 1891 he was advanced to the position of Professor of English Literature, temporarily taking the place of the honored Dr. William Marvell Nevin, whose death occurred on Feb. 1, 1892. In the spring of 1892 the professorship of Ancient Languages was divided, and Dr. Mull became the first incumbent of the newly established chair of the Latin Language and Literature, a position which he filled with distinguished ability until his retirement in 1927. For 8 years, until the time of his death on Sunday, Dec. 22, 1935, he was Emeritus Professor of Latin in the college that he had served so faithfully and capably for more than half of his life. During his active service, he was Secretary of the Faculty of the College for 33 years, and Corresponding Secretary of the Board of Trustees for 17 years, serving in both positions until the time of his retirement from the classroom.

"He received from Franklin and Marshall College the honorary degree of Doctor of Letters in 1910 on the occasion of the inauguration of Dr. Henry H. Apple to the Presidency of the college. Dr. Mull rendered distinguished service to the college as a teacher. He found joy in his work. Gladly did he learn and gladly teach. His aim is best expressed in his own words: 'The study and teaching of the Latin language means the cultivation of good taste for all that is high and fine in literature and art. It gives the young men the wider vision that the liberal arts may give to the spirit of man, the deepening of the sense of the continuity of culture, of the solidarity of the race of man's debt to the past and his obligation to the future. My aim in teaching is to nourish development from within by the cultivation of the literary feeling based on correct standards.'

"Dr. Mull was more than a master in the art of lecturing and teaching. His was the power of benevolent personal contact with his students. They admired his genuine culture and the simplicity of his character, as he unconsciously brought to them the atmosphere of beauty and courage and real respect for the ideals of right living. To the many hundreds of his students all over the world, and to his colleagues in the college faculty who were privileged to labor with him in the training of young men for intellect and moral leadership, the sad news of Dr. Mull's death has brought a sense of loss that words cannot express. We are grateful for the memory of many delightful associations with a life so genial and helpful, with a soul so full of nobility and crowned with honor as was that of Dr. Mull. It was good to have known him. It is a comfort to remember him. To the members of his family we can truly say, 'We loved him and we sorrow with you.' He was a good man and true, full of faith in high ideals and eternal values. His influence will abide."